Physical Life-The Primary Department in the School of Human Progress.

MIND AND MATTER Publishing House, No. 713 Sansom Street, Phila., Pa.

PHILADELPHIA, SATURDAY, JULY 15, M. S 35.

(\$2.00 PER ANNUM, Payable in Advance;)

THE COVERED BRIDGE.

Tell the fainting Soul in the weary march, There's a world of purest bliss, That is linked, as the soul and form are linked, By a covered bridge with this.

But to reach that home on the other shore, We must pass through a transfert gloom,... And must walk unseed, unlielped and alone, Through the covered bridge—the tomb.

And we all pass over on equal terms,
For the universal toll,
Is the outer garb that the hand of God Has flung around the soul.

Though the eye be dim and the bridge is dark And the river it spans is wide, Yet faith points through to a shining mount That gleams on the other side.

To enable our feet in the next day's march To climb up the golden ridge, We must all lie down for a one night's rest Inside the covered bridge.

Jugglery and Nonsense.

San Francisco, Cal., June 19, 1882. Lord Bacon said its (Jugglery's) mysteries entitled it to the attention of philosophy; and yet those mysteries are tame and common' place when compared with the phenomena which are now arresting the attention of investigators, and which indicate a possible solution of the great problem of human life. This problem is embraced in the questions which Prof. Draper says, "Man in all ages has asked, 'What am I-what can I know?' but which never yet have been answered."

And now comes the astonishing fact that while, by the providence of God or the development of natural law, light seems to be gleaming from the primal fount through humble instrumentalities for their settlement, human beings are found actively striving to prevent the diffusion of that light among mankind.

My attention-was directed to this subject by an extract published in MIND AND MATTER, of the 10th | her than he did in the purchase of Jumbo. instant, from a paper printed in Chicago, and purporting to have been written by what I understand to be a copyist for a federal officer at the Presidio in this city.

It was a savage attack on a lady whom I had seen, of modest, retiring appearance, and madeas I was assured by highly respectable people who habitually attend her seances for investigation (to use a hackneyed slang) "out of whole cloth."

I resolved to see for myself. Mrs. Souther invited scrutiny. Men who had characters to lose, sealed the back door of the little seance room, the only opening through which a confederate could enter. The strips of paper and postage stamps were found firmly adherent, after the seance was over, and exactly where placed.

The medium sat a few minutes near the curtain door in the audience room, then turned the curtain aside, when a small 10rm, clad in white, was seen as she entered, herself clad in a dark dress. Directly, long white arms were protruded through the curtain, and soon it was turned aside, and two lovely forms in white stood at the door. They soon retreated and others took their places, of different sizes and dress. The old lady, "Granny Miller," (one of the controls), generally announcing their names, but sometimes saying she did not know them. A very tall man leading a splendidly dressed lady stood in plain view, in light enough to exhibit his features, beard and eyes distinctly, for about one minute.

After this, numerous forms appeared, recognized by, and conversed with husbands, brothers and friends present.

Dr. Morris, another control, appeared and called me. I told him I should be glad to cultivate his acquaintance. He said he would meet me whenever I would favor them with a visit. Unlike Capt. Bird, at Mrs. Crindle Reynolds' seances, his voice was clear and loud as in ordinary conver-

At the next meeting he presented himself again, and as if remembering his promise, called me, extended his hand familiarly, told me he passed over to spirit life twenty years ago, from New York city, practiced long in the slums of he was now realizing in the higher life. "I accepted no money payment for my services," said he, "for fortunately I had plenty of my own." He enjoyed talking about the old professors of the medical department of the State University, the hospital, and eye and ear infirmary, after he found that I was familiar with their names and with those institutions, I in the meantime carefully searching for his pulse.

He said that materialization was sometimes so perfect that pulsation would be normal, the same as in a man whose mortal form had never died. He seemed as familiar with medical terminology as any well educated physician of to-day; pointed out to me the location of the radial artery, in which the pulse is usually examined at the wrist, etc. "This," said he, "is one grand wonder," (1 suppose he meant materialization); "but excuse me, I can't remain longer," and retreated back-

ward toward the medium. His arm was small, cadaverous to the touch, and I could find in no part of it the least semblance of pulsation, and yet he moved it and his fingers, seemingly, as well as I could my own, the temperature and sensation imparted to my hand in handling his, and his arm, reminded me of the advanced stage of collapse in Asiatic cholera. I very much regret that I did not think to put my ear against his chest and listen to or for the beat-

ing of his heart.

I appeal to any medical practitioner to decide whether he ever had a patient whose organism was in the condition above indicated, and who could nevertheless maintain, an erect position and converse rationally for five minutes. I once saw a materialized form in which I could find no pulse, and three days later, in the same subject, found a distinct one.

I should have stated that "Granny Miller," the female control, mingled freely with the audience, allowing each of twenty or more visitors at one time to take her by the hand, with its rough corrugated skin; and on another occasion got part way round the room, when she invited me in to see her medium, whom we found apparently in a sound sleep on the lounge, a tall form in white standing near by.

And this is the medium whose "impostures" the Presidio man publishes to the world as being "the thinnest of the thin," although we cannot learn that he ever witnessed one of her "performances." It is more convenient for some men to invent a falsehood and write it, than to pay a dollar for witnessing and learning a most instructive yet to learn that this objective every-day world truth, and it better suits their taste and proclivities.

I hesitate to name the fact that a shower of roses was thrown to the audience literally charged with rich fragrance and glistening with dew, by a beautiful spirit lady who stood in the door and caught them, apparently from above her head; for they might have been so concealed in the cabinet as to elude our search; but I do not believe there was any concealment, and I would wager a fortune against a dollar that no confederate found his or her way into that cabinet at any of the seances I attended; and will in conclusion say, that if Mrs. Souther is enough of a juggler to introduce into a cabinet from ten to forty ordinary men, women and children, in two hours' time, in num would make a better speculation by hiring rather to bring the materialist, by education, up

But it is all the "thinnest of the thin," and yet of spiritual conception. him to lecture, endorsing his absurdities, and winking at his dishonesty.

MIND AND MATTER, however, of the 10th inst. proves by a correspondence therein published, that there is one lady among us capable of wielding a trenchant pen, and whose mind towers above the petty, shameful jealousies that have so long disgraced the Spiritualists of San Francisco.

Dr. Sour Fully Vindicated-Bundyism Again Misses its Figures.

Editor of Mind and Matter:

DEAR SIR:—In the report of the seance of Dr. R. W. Sour, held in Cincinnati, May 13th, published in the R.-P. Journal of June 3d, and copied in MIND AND MATTER June 10th, and frequently commented on since then, occur several finaccuracies, which I feel called upon to correct, since they have given rise to severe and unjust censure of Dr. Sour, which would not have occurred had the original report been a little more exact, or had the Journal correspondent been more accurately informed. Without intending to mistate, he was inaccurately informed on several points.

The seance of May 13, occurred at my office, and not at the rooms of the "Literary Club." The "Literary Club" was in no way concerned in said seance, either as a body or by any committee. A part only of those present were members of the club; an incident having no relation to the seance. Besides myself, three of those present were friendly to Dr. Sour. The balance strangers, both male and female forms materializing in the light. The sitters were all males. There was no previous dark circle, and the materializations occurred as

stated. Dr. Sour had nothing the with the arranging Dr. Sour we say, forgive us for the unintentional of the circle, nor with the terms or conditions, injustice that misinformation prompted us to do to except that he consented to sit, and was willing to change clothing, if that would satisfy any doubter. Previous to the seance I consulted Dr. that city, without fee or other reward than what | Sour's control, who approved the arrangement, promised that it should not be a failure, and kept his word. So much, Mr. Editor, as to the plain facts, and now please allow me a few comments. The seance originated in a challenge made to me by a skeptical friend, that the clothing should be changed and a new suit furnished. I agreed to way, of ladies and gentlemen, and a part were to be friends of the medium; but when the company gathered, all were males; and when the control stated the usual conditions (previous darkness), he said maniféstations would be stronger so, but would occur without previous darkness, and so the control took the responsibility on that point, and scored a triumph. How? By converting these skeptics? No: but in showing those who are familiar with the philosophy and science of mediumship, what might occasionally be done. The skeptics were baffled, beaten, but not convinced, (beyond two or three of those pres-

To make such conditions a "test" for skeptics as to the genuineness of a medium is an outrage. and shows ignorance of the conditions and character of mediumship. In this case the spirit control took the whole responsibility, and the result-

and in the second case a cruelty to which he would not consent for a good sized clothing house. Dr. was a week's illness for Dr. S.—the result of the conditions imposed by skeptical science. Such tests, even when successful, savor too much of | mind in regard to this subject. Chinese roast pig. Dr. S. is the best medium ever known in this city, and we cannot afford to kill him to satisfy a dozen skeptics that he does not carry a dozen masks and as many suits of clothes (for males and females) in his pockets.

I trust, Mr. Editor, that I have satisfied you that your strictures on Dr. Sour are unjust, while on the real point at issue, viz., making such conditions the rule, and a test for the benefit of those who assume every medium to be a knave till proved honest, we should agree perfectly. You might as well put a Choctaw Indian to translate Greek ,as the ordinary skeptic, scientific though he be, to the task of comprehending occult pheof ours, human or otherwise, is at best and at most only half a world. To such, the subjective side of human nature is altogether an undiscovered country, and they have not enough spirituality about them to conceive of its existence.

Now, give such an one a "knock down argument" in the way of a materialization of his grandmother, and lo! he is at once a Spiritualist. be born in a single seance. It is a thing of slow growth, often a thing of inheritance, always a matter of education. The best work that can be done by those who assume to act as leaders, is not so much to bring spirit down to material forms a manner that no person can discover, then Bar- for the conviction of materialistic skeptics, but to the understanding of the reality and grandeur

there are honest Spiritualists here who can be The materializing seance may have its "object gulled into signing that man's papers, inviting lesson," but no one but a block head would consider this as the highest and best education in spirituality, though some seem never to get beyond it. All honor to MIND AND MATTER for the noble fight made for the truth. There has no doubt been fraud in mediums; but a hundred fold more dishonesty in the average skeptic, who generally proposes to dictate the terms on which he will be convinced of the fact, that if he die like a dog after living like a fool, he shall yet live again beyond the grave, even in spite of himself. Hunting for fraud and hunting for truth are often matters of taste, and neither hunter will always carry home an empty pouch.

J. D. Buck, M. D. We are glad to know that Dr. Edwin D. Babbitt was so little informed of the facts connected with the seance given by Dr. Sour in Cincinnati and the results thereof, as the above letter of Dr. Buck makes very plain. It certainly does fully exonerate Dr. Sour from all the censure that we were led to suppose, from Dr. Bubbitt's statement, he merited. We agree with Dr. Buck most fully in the views he has expressed, and sincerely thank him for setting Dr. Sour right before the public. Dr. Buck displays a knowledge upon spiritual subjects that it would be well for Dr. Babbitt, Dr. Crowell, and others who claim to be equally-well informed, to seek to acquire. We hope Dr. Buck will not allow his pen to remain idle at a time when able and well-informed spiritual writers are so greatly needed. He will ever find the columns of MIND AND MATTER at his service. Doctor, come to the front; there is where you are needed. To you.—Eb.]

[From the New England Observer, Keene, June 29, 1882.] Convention of the New Hampshire State Spiritualist

Association. The New Hampshire State Spiritualist Association was organized at a convention held in the city of Manchester in January, 1881, and the first annual meeting occurred the same year in June, pay the bill, in case of failure, if Dr. S. would sit, also in Manchester. The convention held in and his control consented. It was understood Keene on the 15th, 17th and 18th inst. was therethat the circle should be composed in the usual fere the second annual convention of this young society, and its audiences were made up of people from various cities and towns in New Hampshire, Vermont and Ma-sachusetts. There were three regular sessions each day, fully three hours in length, the time being filled by set speeches, conferences, description and names of spirits, improvisations and music, and officers were elected for the ensuing year. The speakers were Dr. H. B. Storer of Boston, Austen E. Simmons of Woodstock, Vt., Mrs. Sarah A. Wiley of Rockingham, Vt., Mrs. Emma L. Paul of Stowe, Vr., Mrs. M. C. Gale of Boston, and Anna M. Twiss, M. D., of Manchester. The improvisations of poetry were really marvellous; subjects given by the audience were wrought into poetry without the slightest hesitation or apparent thought. The medium for this form of manifestation was Miss Jennie B. Hagan of South Royalton, Vt. Mr. Edgar W. Emerson of Manchester, and Mrs, Gertrude Howard was phenomenal; but to demand such conditions of Vermont, gave descriptions and names of spiras a test to be applied to all mediums, or to this its from the platform. Mrs. Minnie D. Emerson All this I regard as strikingly phenomenal, and one again, would in the first case be preposterous, of Boston, sang some sweet songs, and Mr. F. E. som Street, Philadelphia, (MIND AND MATTER.)

Hansell rendered to guitar accompaniment some of the finest whistling imaginable. The Keene Sour made no conditions, except to consent to choir also furnished music for the occasion. In whatever his control should accept. The result | the intervals the time was occupied in conference, and the thoughts expressed showed the deepseated interest that had taken hold of the human

The officers elected for the ensuing year were as follows: President, Hon. E. J. Durant of Lebanon; vice presidents, Mrs. Geo. B. Ammidon of Manchester, B. F. Hutchingson of Milford, and H. S. Chase of Plymouth; treasurer, B. P. Burpee of Manchester; secretary, Anna M. Twiss M. D., of Manchester; board of managers, E. J. Durant, Lebanon, E. C. Bailey, Hopkinton, M. A. Davis, Keene, Mrs. A. E. Lamson, Manchester, J. W. Chamberlain, Chesterfield; auditor, H. V. Twiss, Manchester.

There was a large attendance throughout. The convention opened at Liberty Hall, and on Sunday adjourned to City Hall, where the last two meetings were held. Several resolutions were discussed and adopted, two of which are especially worthy of notice, as showing the reformatory tendency of this comparatively new doctrine. One was an endorsement and adoption of the declaration of principles of the New Hampshire State Temperance convention recently held at Nashua. The other was a protest against the tyranny and injustice of the present medical law of the State. it being considered as a direct attempt to abridge the constitutional rights of the people, and to es-Even such are found in the "rank and file." tablish a monopoly on the part of the regulars. They may yet learn that the name and the thing and their allies. As a whole the meetings were do not always agree, and that Spirituality cannot a success, and the convention adjourned with mutual good feelings toward each other and the Anna M. Twiss, M. D., Sec'y N. H. S. S. Asso. world at large.

Silk Culture in the South and a Southern Enterprise.

Col. Samuel R. Lowery, a representative colored man of Huntsville, Alabama, is in this city, in the interest of the S. R. & R. M. Lowery Industrial Academy of that city. In 1876, his daughters, Ruth, Anna, and Adora, began, the cultivation of silk and the rearing of the silk worm. It proved a success far beyond their anticipation, so that it is destined; (they believe) to become one of the leading industries of that locality. In order to elevate the many colored children around the locallty, to give them employment in this industry specially, S. R. & R. M. Lowery's Industrial Academy, was instituted the same year under the charge of his wife and daughters, in which industry and education could and would be combined. As the Academy started with but little means, among a poor people, in 1878, Col. Lowery visited the North, and delivered a number of lectures in aid of the Institution, collecting enough in this manner to make valuable additions. His present tour is for the purpose of raising money enough to complete the erection of a building, and to secure some additional land, to the purchase of four acres they have made, thus increasing the facilities for silk culture on an extended and profitable scale. Col. Lowery is a practicing lawyer, and a member of the Huntsville, Alabama Bar, and a member of the United States Supreme Court Bar, having been admitted thereto in 1880, on the motion of Mrs. Belya A. Lockwood, its only lady member, and one of the eminent and successful lawyers of Washington, D. C.

Col. Lowery is commander of the 3d Regiment of Alabama "Boys in Blue," (colored) being appointed by General James A. Garfield in 1876, while he was commander-in-chief.

This silk industry with the education of the colored citizens of that locality, he desires to press to a successful result. It has been the chief instrument of the great success of the French nation, and properly developed, it may be of equal value to his countryman and our entire country both, North and South. We bespeak for him the material aid he desires from every lover of humanity. He has with him specimens of silk cocoons raised this year, which rank with the finest raised any where. It is the purpose of himself and family to distribute largely the silk worm eggs, and propogate the White French Mulberry trees, in aid of the Institution. His commendations and his. efforts have the endorsement of all parties and classes in his section, and his character as a man and citizen acknowledged without question. Any person desiring to aid this effort, can do so by forwarding to this office, contributions, donations, or orders to whatever amount they may feel disposed.—En.

A New Proposition to Subscribers for "Mind and Matter,"

All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are obsessed or not, in most cases, who by, giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for develop-ment; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER. entitling them to the same, and three three-cent stamps.

DR. J. BONNEY, Controlling Spirit. Address all letters to Dr. B. F. Brown, 713 San-

SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

July 7th, M. S., 35.

"BABBLING BROOK."

Language is only a symbol of human thought, and every nation has its own particular symbols. There has been a question in the minds of many for some time, whether Indians could become able to express their thoughts through intelligent symbols. I would say to you that progress is the law that governs the universe, and the untutored mind may become so accustomed to the symbols of intelligent men, as to be able to use them to convey their thoughts to humanity, without giving any evidence of their identity, or particular forms of speech. I have struggled up to a plane of intelligence that has been well earned, and I appreciate the opportunities that come before me, mingling with minds that are able to trace results to causes, and give some clear ideas of the future. I present myself here to-day, hoping that many will become satisfied, through these communications, of the power of Indians to lose, or at least to hide their own indentity through a human organization. I have a particular friend who watches and reads communications with a deep interest, and I wish to convey my thoughts to her, of the kindnesses which she has not only done for one of God's human creatures, but the untold. good that is likely to emanate from one simple act. I have not the time nor liberty to stay long, but I feel as though we were starting out on an important mission—that the future would yield an abundant harvest filled full to overflowing. Give my name as Babbling Brook. There is one reader who will understand this communication, and perhaps you will hear soon of a result from this. Ques.-Could you tell where that person is? Ans.—You will hear through other sources, and that will be more satisfactory.

JOHN WESLEY.

I do not know that I will be able to handle the subject that I intend to lay before you with ability; but I will do my best under the present circumstances. It seems to me as though Spiritualists had a great deal to learn yet. If you look and see what a motley group it includes! Every religious sect is represented in its fold, and it is not natural to call that a religion that has taken upon itself the guiding and fulfilment of things-has left all the errors of the past and advanced to a perfect condition. Education is strong with the masses of the people. It is impossible for them to throw off the prejudices and principles that have been cultivated in them from infancy; and to-day I see a visible shadow that may hand the whole association over to the enemy, unless every fortress is guarded by intelligence. Now it is impossible almost to rid the human mind of the idea of a punishment, or at least of being redeemed; and I find that in the circles I attend, that spirits who have committed gross outrages return and claim to be penitent, and are sent away with the understanding that henceforth their path will be light and pure, and that they are on the road to eternal bliss. I wish to say to you that no law is ever transgressed, it matters not how simple or ignorant the individual is, without the full payment for the transgression—that is, they must work out the law and perfect themselves, and in many instances this is not done in a moment. Individuals grow gradually, and it is impossible to heal deep wounds in an instant. They take years of thought and careful conduct to overcome the evil of the past. Let this be fully understood, that no person can enter into spirit life, being unjust, cruel or debased, and returning and controlling a medium, throw all the burden off and stand among the highest, purest and best developed spirits. That every refined, pure and good spirit is willing to assist in the labor of reformation, and to redeem the human family from imperfection, is a patent fact. But it matters not how good the intention-how perfect the individual-it cannot overcome that which is imperfect or undeveloped, until it has had time for growth and readjustment. I am willing to admit that debased, low spirits can return and manifest a mark of humility and religion. That they are a benefit to society, from that time on, and enter the better condition. But it is not that high, holy and pure abode which the Christian world call heaven. It is not rest, peace and plenty-it is only a desire and interest to obtain a condition that will give rest and happiness, and every effort is put forth in that direction. And let me say to you, the impressions that you bring into your society have the assistance of millions of spirits that are determined to shape the destiny of this new dispensation or new science, in the direction that best suits their own vile purposes. To-day the watchword had better be, "Be up and doing." Let us learn our own individual organization and control, and root out all this imperfection, then so hold general society there, and let no one condemn what they do not fully understand, Time is making changes-time is developing thought and bringing each individual into sympathy with powers that hold within themselves the ability to shape the destiny of humanity into a channel of perfection and peace. We ask our instrument to throw off all this coarse material and come into unity with spirits that are willing to work for every religious society and redeem it from itself. Men and women must have some way of giving expression to their own honest and earnest convictions. To-day there is a mighty force surrounding you, trying to crush out the principles of truth, and create in its stead a condition of society that is terrible to contemplate, where men and women will be compelled to profess a belief, with which their souls can never harmonize; where every principle of freedom will be trampled under foot, and men and women become slaves to superstition and ignorance. That thing cannot be. Spirits have determined to take up every instrument that is capable of being used for the purposes of eradicating, or at least overcoming superstition and ignorance; and to place before the people a principle, which, when once acted upon, will bring what noble minded men and women have worked for through all ages of the world, and always came out as it appeared worsted for their labor. Yet we can see that all society has made a stride. Men are led to think and act and carry out their own individuality. Men begin to feel that they are men and are equal so long as they obey the law of their being and do not trespass on the rights of indi-

ilege to speak of at the present, and to say no more except to give my name, and you will perhaps be astonished; but I do not claim to be a leader. I only present to the world my impressions of right and wrong, and give them the evidence I have had to judge society through the impulses or principles I taught. John Wesley.

John Koons.

Will you put my name in the paper-tell that I died. (Oh! yes certainly) I don't know how to talk like that man. Now, he was a very able man. I had a fever. I died in a hospital in Washington, a great many years ago. I went to the war. I have got friends living here in the city, and I don't think they will get the paper, but somebody will get it and read it to them. Ques. Can't you tell where they are? Ans. I don't know where to tell you. I don't know whether mother will come and tell you or not. She is poor. Ques, What is her name? Ans. Mary Koons. We ought to have lived to help her along, at least we thought we ought. I have brothers here too. One of them would like to talk, I don't know whether he will or not. (Give their names will you?) I am not strong enough now-I cannot talk any more now, I would like to, though.

HATTIE MOORE.

My name is Hattie Moore. I came from San Francisco. I controlled the medium before, but she never put iny name in the paper. (Your name will be put in it this time.) I am not old. I am young. I died when I was eighteen, and I have not been more than two or three years here. I have got a whole band of young folks. We have to learn like other people. They don't want us always to' remain ignorant, and have got lots of nice folks to give us lessons. I wish you would go to San Francisco. It is pleasant there. There are no strangers there. You do not meet folks there as in this stiff place. There is a man who wants me to tell his name also-it is Harry Jones. (Where does he belong?) There. (In San Francisco.) Not right in the town. I have friends there. I don't know that they will get this. They would not believe it anyhow. But I wanted to come and give my name in your paper. . Perhaps some one may know me.

CHARLES WILBERFORCE.

Speaking of lawyers, (present company we will except in speaking of them). They say law is founded on justice. Look into the courts where it is administered: what do you see? Justice! no. You see each one trying to gain the victory for his client, and if it cannot be done by fair means, it is to be done by dishonest ones. It is time that people began to understand that when they go to law they need not expect to get justice, but if their purses were deep enough to last through a lifetime, or through many defeats, there is a possibility that they might gain their cause whether it is just or not. And it is so throughout all the departments of nature. You will have to use your judgment in almost every thing, or you will be disappointed—terribly disappointed. It is a result though, of an ecclesiastical education—that is the foundation of all that is dishonest and corrupt. At ne present time it is not so much to plame, in one sense of the word, as it is in another. It induces men and women to profess what it is impossible for a man to possess who has any element of perfection-and nothing is perfect, or at least there is nothing that is created but can be improved. Time, and the changes that it produces through the evolutions, perfects everything in nature, or at least improves them; and it is simply men who have learned deceit through trying to make the world believe they are at least what they represent themselves to be, and it is impossible for a man or woman to be a perfect Christian, or what is understood to be a perfect Christian. No person can be perfect without conditions to produce perfection; and all the elements that are found in this cannot at the present time make society one grade higher than it is; and it looks terribly corrupt to the developed eye. Many persons flatter themselves that they are hiding their imperfections, and are really as good as they represent themselves to be to the world. But when you enter into the sanctuary of their homes, you find they are laying the foundation of their own destruction. There is no harmony—no desire to obtain those noble qualities—it is only their desire to present them to some one. New every human being must learn that there is a principle in nature, laboring about results that the world has always expected. When every individual learns this and tries to work out their own individual progress, and confesses law, as it is taught in professions, then you will have heaven upon earth, and discord and inharmony will disappear; then doctors, lawyers and priests will naturally gravitate into some other channel of knowledge, and live as useful citizen, and men and women will be their own ministers, doctors and lawyers. You have perhaps seen my name in print. CHARLES WILBERFORCE.

JOHN PIERPONT. In addressing you, I wish to state that all reformers have the same object in view—they wish to relieve humanity from misery and distressthey wish to build up a system or a government, that will help and protect its citizens from destruction. Now the great evil of this nation is one that affects almost every household. Some have escaped its scourge, but the majority feel its contaminating influence—and that is the distilling of intoxicating liquors to destroy the intellect of man, and to surround him with poverty and distress. The government lives and fattens off its traffic, and the toiling millions feel the force of its chain. I am almost willing to say that this world would present a very different phase if that one evil could be banished from the world. I-see friend, where there are a few of the obstacles that are in the way. Hundreds of men and women depend upon the labor it, makes for a subsistence. I say there is, or will be, the destruction of some men's hopes. Let you move in what direction you may, some must fall by the way, if you expect to improve or perfect the conditions of humanity. But let this be undertood by every worker, that a hand must be extended to every individual-no one must be left out, but be protected, and if you take the grain that is consumed in one year, it would feed the starving poor for ten. Let this be understood, and the work go on, and we know that in time we can demolish all the temples that destroy the human family, viduals. I could talk hour after hour, and as one and the homes and habitations of the poor, who

These things look to you gigantic—impossible to accomplish—and it looks to you also as though there must be bloodshed and a great amount of ness. It is only through trials and afflictionsmisery before this can all be accomplished. But I say to you, if workers do their duty faithfully, not one of God's children need fall by the wayside. Every one will come out of their unnatural conditions into the light without misery or suffering. I am a worker—not dead, but determined to accomplish the labor I commenced. If it takes instruments by the thousands, I shall use them for the purpose of putting down evil, and putting truth in its stead.

An Ancient Physician at Pharaon's Court.

Ordinarily I do not mingle in society, but I feel very anxious to get the instrument in working order. You would be astonished—more than astonished, when I tell you who I am. I did not come out of any very good crowd, in the estimation of the Christian world; but I leave you to decide who and what I am. I was at the time of Pharaoh a physician at his court. I controlled the minds of a great many men. To say that I knew nothing about controlling or had not wisdom enough to know how to control, would be to state nothing but the truth. Men at that time and age, in history, were very ignorant, and the only thing they thought of was ruling or subjecting other people to their will. To say that I possessed no knowledge in the department in which I undertook to act, would be also a falsehood. To say that I was a bigot and thought I knew everything, and was able to control everybody beneath me, is the truth. And I find that the spirit of man has not very much changed. I am very glad though, to get into company where they are willing to try to improve themselves and others, and who do not wish to control, but to be guided by intelligent forces to do a special work. Now I stated to you what I was; I would like to state to you that I am entirely different now, or I would never use the instrument Lam using to-day. I feel very anxious to relieve suffering, and am willing to give advice and instruction, and very many times have helped people who appeared almost to be dying. My work is just commencing—I feel now able to do some good. The past is all gone and we are over it, and take up new conditions to perfect the principles of life to its highest extent. All that you need to do is to subscribe me a physician at Pharaoh's court.

·Lucretia Mott.

What funny ideas people do get. Now for eighteen hundred years they have been believing that God would destroy the world-that is destroy himself. I wonder how he would go about it. I tell you what I think about it. I do not think people exercise a great deal of reason about this matter, and that is one reason, you will see, that per-plexes and troubles at the present time; and I do not know that I can blame any body for not using their powers when every force of nature held them back; but I would like to see God condemn himself in the way that is represented. It would be a very grand destruction. In all ages of the world there were people who were impressible and gave communications. But every age has its own development, and ignorant superstitious peociples could be presented. Occasionally you get a glimmering of light, but it often becomes a stumbling block in the pathway of science. I do not come here particularly to make a great speech, orto say anything that is very wonderful, but I see that there are conditions arising, that will make your life much pleasanter than it has been. You have had to struggle through a great many difficulties, and often have had to submit to things that you felt was not right, but could not conscientiously oppose or appear to oppose, by stating the facts in every particular. The necessity for humiliating yourself in a position that was unpleasant not only to yourself and others, is disappearing, and the broad path where all men and women can march on in intelligence, and happiness is opening in a way that will cast every shadow of the past out of sight. You have been often told by us that the obstacles you encountered were abuses, and that there was a new field opening to you, when, after a certain amount of labor was done, you would take on new conditions, new surroundings, and the truth which you so much loved and advocated with such fervor, would spread over the world and give joy to the multitude. The time has now come for action-for preparing to shape some of the professions of the past. We feel encouraged, strengthened, and almost as if the work was completed, but knowing humanity by having been spurned, we see the grand field of action open to us. All we need now is, an opportunity to do our work with humanity at large. As you meet here to day, you bring in forces, each one of you, to control and guide the destinies of men. If you are true and faithful to yourselves, your labors will amount to more than you can anticipate. And there is in the hearts of each one a desire to do that which is right, to sacrifice everything for the sake of truth, in order to alleviate the sufferings of humanity. . How grand it is to find disinterested people, and what power we gain as we come in contact with such minds. Heretofore you have been surrounded by a band of men, who have revelled in, or who at least have held power over very many. They congregated in masses to destroy and tear down what you so earnestly desired to build up; and it seemed for a time that they were in a fair way to do their work effectually, but you see that out of this condition there is one growing, that is not only strong and vigorous, but who possesses the power to put the truth in shape before the people, that there is not an individual who has any honesty of purpose or any desire to arrive at the truth, but whom will be willing to accept the teaching. Men and women are not anxious to be weak-not anxious to do wrong-not anxious to bring mishry upon themselves; but it is their ignorance and superstition that holds them away from the truth, and keeps them confined in a limited space. Let us, even, while we talk here to day, give out our sympathy and protection to the benighted minds that have destroyed, or at least brought so much misery upon many of you. Let us say to them, if there is any time that we can be living anew, or doing a considerable labor to lead you out of darkness into light, our strength and common energies will be given in that direction. Every individual is dependent on their own organization and circumstances, and influences brought to bear upon them that makes them what they are, And it is in that spirit of condemnation, that all men must eventually learn the truth and obey the law that is fixep. Now you can preach the sanc-

but all men work for one thing; that is to make theia condition in life better, and to attain happithrough disappointments and sorrows-that men learn to sympathize with one another. Now it is only through what appears to be unnatural and cruel, that we learn to appreciate and know one another. In all the demonstrations of life, men are dependent upon their organizations. Some have fine, noble, sympathetic, strong individualities; others have only contracted selfish, unfeeling organizations to act through; yet they represent a part of the divine power, although it seems imperfect, debased and cruel. Love one another-be just to one another-and the field of labor will not be a toilsome weary journhy, but one that will lift you up, and wipe sorrow from your brow, and give you joy when least you ex-Lucretia Mott. pect it.

ELENOR PLUMMER.

May I speak a few words? I wish to undertake to guide the minds of the people in the way they should go; and I find, after several years' experience in the spirit life, that I made a fearful mistake, and I would like, if possible, to undo some of the errors I committed. I want no living being to expect to go to heaven through some one else. They must learn to rely upon themselves and to work out their own redemption without interference from others. It is impossible for any person to throw their sins upon another, and the sooner they learn that the better. You may subscribe my name as Ellenor Plummer. The congregation that I belonged to will recognize me. They will read the paper.

I wish to say that Benjamin Franklin makes arrangements for every spirit that speaks here, and no one undertokes to control the medium unless it is thought they can in some way advance the truth. It is one of the guides of the medium who says this.

STEPHEN GIRARD.

I want to shake hands with you. I am glad to come in here for a lite while, for it seems like getting in a place where I may be able sometime to arrange some of my affairs. I thought I had made a will that was very benevolent and would be of great use in time to the human family; but I see even the best intentions do not reach one's anticipations. I see a great may clegant edifices erected, and people claim that these are monuments to my memory; but I think it is more pride of possession and appearance of the city than they are to commemorate myself. There is one thing I regret. The substance that I left has given homes, money and clothing and education to many, but I left out one important element. My experience with the female sex was not agreeable, and I did not make any provision for female orphan children; and it has been; and always will be, a regret to me, that I had not more forethought, or at least that I had not understood human nature better. I see no way at the present time to remedy the evil, and there is another thing that I am fearfully exercised about. A chapel indicates a place to worship; and it is nat-ural for people who worship to have some religion, and they necessarily enforce it on the your mind; and I think, from my standpoint of justice, that the law has been broken defied and trampled under foot. Now my estimation of the human character was, that each individual could form their own belief, and worship whatever power they choose; and I always did hate, and do hate to-day, sniffling and professing authority. Give me practical men and women, or give me none. In my physical life I was not afraid of any kind of labor. It dignifies a man. But when I did a deed of kindness, I did it because I felt a wish to do it. I never wished esteem or gratitude, nor even a monument erected to my memory other than what I did in good deeds. You can put my name down, I suppose, as Stephen Girard-growing older and wiser.

LUCY MEYER.

I am not used to coming to such a place as this, but I would like to get home if I knew how. But they say I must tell you what I want to, and then my people will find find out. I won't tell all I want to, for fear they won't get it; but I will tell you my name is Lucy Meyer, and I lived at Milledgeville, away down South. Maybe you had better tell them that I got over on one side-got crooked: Ques .- How do you find it in spirit life? Ans.-Oh! ihat is all right. I did not expect much, and I got more than I expected. It is not the people who know the most who are the happiest. Ques.—Is there anybody in Milledgeville you would like to communicate with? Ans.-Oh! they will know me-they will get the paper. I have not been in spirit life long. I had a sore finger too. They say I was brought here to-day to help me out of my spirit condition. Ques.-Who brought you here? Ans. Oh! there are a great many people here. One good man told me he thought I would not do any hurt. I feel better now. Ques.-Who is that man? Ans.-He calls himself Benjamin. There is another man I like better. Ques.—Who is that? Ans.—1 don't know.

NICHOLAS, (Emperor of Russia.)

You will excuse me if I should make any mistakes. I am to give the thoughts of some one else who does not use the language. It is the Czar of Russia; and he wants me to say that it is not worth while to punish subjects—to banish subjects to the wilds of Siberia; neither is it worth while to exclude and crush out of existence that spirit. of independence that seems to hold such power over the subjects. He has learned that there are invisible forces controlling all the elements that surround the country, and eventually it will become free, out of all its accumulation of misery and distress. There will be formed a government beyond any that has ever existed in that country. It is not worth while to try to crush out that spirit. that occupies every man's soul, and lifts it up and out of poverty and distress to a plane of justice and truth. To say that he degraded such a condition, would be to state the fact; and yet he was dependent upon his organization and the education he received for his condition of mind and thought. He thought and believed he knew just how to govern, and expected all men to obey his will; and he is placed in a position that is no at all enviable, simply because he sees he has lost the grip of the past, and has nothing to take hold of now. And he is here for the purpose of getting something to rest on -something to build himself that felt what good I have not the prive never knew they had a right to possess one. tity of the divine life that burns in their hearts, up by, and he has come to a wonderful place to

receive it. He sees individuals here who are not anxious to rule, though anxious to be ruled by high spirit intelligences, and who possess an independence of character he never witnessed before, and it is useful to him.

A GUIDE OF THE MEDIUM.

I want to say something in regard to the instrument I am using. I don't want any one to expect too much, or to look forward to too great results, simply for this reason: Spirit control is something that must be allowed independence. There must be no restraint or compulsion. We ask to take the lead, and people expecting a great deal seldom ever receive much. That is, a person that wants to get a true bona fide communication must not come into the circle with the expectation of receiving that alone, or concentrating their minds upon any one person they wish to communicate with. It is a condition that destroys any satisfactory results. And besides, we are preparing the instrument to do a work of such vast importance that we do not wish to have it understood by any body, that she can do this, that or the other. Under favorable conditions, we can manifest through her, and give some wonderful revelations; but under unfavorable conditions, we are unable to give satisfaction to any one. You understand what I mean. You see the instrument is available, and can be used if we have one condition in her favor; but sometimes people get anxious and make certain demands. Now, we never can give a good communication, or a correct one, if a person in the circle assumes to dictate or control the mind of the medium. It causes two conflicting elements and spoils her power. There are people who are running this thing into fortune telling or individual benefits. You understand me. We wish it fully understood that there is not a human being in existence, but whom we would benefit if we could, without being asked in an instant if possible. But if it was to connive and build up some persons at the expense of others, we are not in the business. We wish to be just to all, and to make no distinctions whatever; and where we see we can do the most good, we intend to work. We have been a long time engaged in fitting our instrument to assist in this important labor, and we do not want any trifling to interfere with our purpose. Ithink you understand me. We do not want our medium put before the public as an advertised medium or business medium. But if people conform to the conditions and are equal to them, we will give them something reliable and useful to them. If not, we can give them nothing, and the medium is not to blame. I would say to this gentleman here (the stenographer) he is very anxious to receive a communication from a certain lady. The way to get that communication is, not to be anxious, and when a favorable opportunity arises, you will get all that you desire and much more. You have passed through deep seas of dark waters, and the light is beginning to dawn, when care and sorrow will be wiped from your brow and a bright star will guide you on your way. It is wonderful to see how long men's minds have been chained to dark superstition and tyranny, when the world contains so many beautiful gems of purity, light and joy, as the watchword to every home in the

VOLTAIRE.

I was a worker while in the physical form. I transmitted my thoughts to paper, and cast them over the world. I could not see, nor understand, how people could be held down to fear a power that created them, or to feel that there was a necessity for a Saviour; or how men could subject themselves to so many indignities for the sake of entering the kingdom of heaven. I see that my writings have caused considerable trouble in the human family. Men and women have separated on that account—children have been persecuted. and mothers have been scorned, simply through my presenting the truth as I saw it. It is wonderful to see the rapid strides men have made in the last few years. Man might write and speak, and try to imbue the human mind with an idea of a universal power that controlled them for their good; but they never could reach the human mind and impress upon it the importance of looking well into the mysteries of life, until men and women learned the possibility of intelligent human beings controlling a human organization, and giving to them facts, one upon another, to identify themselves and prove their existence. To day, Spiritualism is in its infancy—only a few years old -and yet it lives in the hearts of millions of people, and gives them cause to hope for a future. You see the countenances of men and women begin to look cheerful as they see that in the future there is to be recompense for all the misery they have endured in the past. What would life be worth if you cramped your minds with what you had been taught, and you could look out on the beautiful world and see sunshine, and flowers bloom, and everything presenting evidences of immortality; and know that your body would be put in the tomb and there was no life afterwards? Such, indeed, would be the condition of the community, and worse the fear of a vengeful God. Every human being has been acted upon by forces that he or she was unable to resist. Where could you conceive of a more te rible power than that? My experience has been varied and wonderful, and sometime when opportunity opens, and every condition is favorable, I will control the instrument to give you some of my experience in spiritlife. I was not placed in a desirable class of humanity, and my name was scorned, but to day it is becoming resurrected, and men respect it. You may subscribe me as Voltaire. I will, I suppose, close this sitting, as it is desirable to reserve as much vitality of control for this evening as possible. [The spirit referred to the dedication of our new office.—ED.]

· A Card.

Having located for five or six weeks at 1208 Mount Vernon Street, I should be pleased to have all honest investigators call upon me who wish to receive what truths and light they can receive out these, freedom would be valueless; with through my mediumship. My office hours will these, a dungeon would always be a palace. Dear be from 9 A. M. to 1 P. M. and from 2 to 5 P. M., as were her earthly friends, she could gladly give Sunday excepted. Persons wishing to engage me them all, rather than lose her heavenly onesfor private seances in the evenings, must make a not because the latter were so much more to her, written or personal application. I do not expect to be in this city over two months at farthest. Fee \$1.00 per hour. Spiritual and physical diag- the other, nosis given with every psychometric reading.

WILLIAM H. DRAKE. Psychometer and Seer.

Philada., Pa., May 2, 1882.

Obituary.

Craig Holt County, Mo., July 2d, 1882. Passed to spirit life, June 23d, of paralysis, Christina Lawrence, wife of Captain J. Y. Lawrence, aged fifty-seven years. Mrs. Lawrence was a pioneer settler, well known and highly esteemed for herpersonal worth, her kindness to the sick, her fine social qualities and intellectual and spiritual culture. She was known as a Spiritualist without guile and without fear. Her last days were full of unfaltering trust in the inner light.

WALLACE DOWNS.

Mrs. Susie Willis Fletcher in New York. Editor Mind and Matter:

In a certain sense the names and reputations of mediums are public property. To the spirit and the mundane spheres, mediumship is what the various methods of communication are to the different continents. The latter do much to humanitize the terrestrial family. But humanity is greater than this family. It reaches and embraces all who ever were, or ever will be. Those who belong to the celestial are our, brothers and sisters as much as those people are who dwell in the terestrial. Mediumship teaches - demonstrates this, and is, therefore, a more powerful engine of universal brotherhood, than the combined material intercommunications. The whole of humanity, above and below, has, therefore, an inferential right to discuss its properties, and qualities, and

criticism as proof of consecration. In this view, Mrs. Susie Willis Fletcher should feel particularly honored, since for more than a year the public has been playing battle-door with her reputation as medium and woman. On the one hand she has been conceived to be a "confidence woman," using a pretended mediumship to mask her operations; while on the other hand she has been regarded as chosen of the angels, who, through the calumny were drawing the attention of the world to her, so that when their time should come, the reaction from bitterness to appreciation should be all the more potential.

the character of its subjects, who should accept

On Wednesday, June 31st, Mrs. Fletcher spoke n Everett Hall, Brooklyn, on "British Justice." A delegation, among whom was the writer, went from New York to hear what they expected to be her defence. As she came forward to the desk and stood there silent a few seconds, as if to "feel" how she should begin, one could not help wondering that such a woman had ever been a convict. Instead of appearing to have just arrived from a year's unjust imprisonment, she seemed rather to have unwillingly left some concecrated spot to come and tell us of its lovliness. An interior joy shone out in every lineament of her face, and the whole contour of her form breathed peace and rest. Everything about her said she had not come to make a complaint for the treatment she had received-not to pour out her wrath and bitterness on those who had been the means of it-not even to justify herself; but that she came to thank the angels for their goodness—to say how highly they honored her by having been their chosen minister, and how happy she felt because she had been so nearly equal to the occasion.

This was the impression her silent overlooking of the audience left; and when she began to speak it was confirmed. The touching eloquence of the of her acquaintance with her accuser, and of her trial and imprisonment—told in the most quiet and unostentatious manner and without any attempt at oratorical effort, save such as her earnestness and truthfulness naturally developed, won every heart. Those who came to hear "what she had to say for herself," went away feeling they had eaught a glimpse of the motives that actuate the angels, and the method by which they bring glad tidings of heavenly things to earth. Before she spoke, she had been a convict to many who listened. After she was done those same persons went away and inscribed her name high among the list of martyrs.

The New York delegation appealed to Mrs. Flecther to speak in their city the following Sunday evening. She finally consented, and said her subject would be "Spiritual Experiences in Pris-Sunday came, the hottest day of the season. In spite of this, a very select audience gathered in Frobisher's Hall. After hearing her that evening, the few of us who went to Brooklyn, no longer wondered that what others regarded as misfortunes were to her great blessings. From the day her imprisonment began to that on which it ended, her life was a succession of marvelous spirit manifestations. Many of these had, of course, no confirmatory evidence. She confined her recital to those that had. Any one can test her truthfulness by an appeal to the addresses she gave. No detailed account can be given here, but it is enough to say that many of those manifestations are among the most wonderful, if not the most wonderful that has ever been given to the world; and confirm and establish beyond question, everything that has been claimed for mediumship. Coming in the exceptional manner, to the exceptional person, and under the exceptional conditions that they did, it is not too much to say that their value to humanity is inestimable; nor that they will find their place among the beacon lights of that perfect interblending of the two worlds, of which all spirit munifestations

The honest doubts of those who heard Mrs. Fletcher that Sunday evening, were dispelled, and in their place came a feeling of reverence for one who, when the world thought her suffering the terrific discipline of an English prison, was on the contrary enjoying the divinest associations of angels; and in all her deprivations and constraints, seeing the finger of God pointing to a more glorious life than has been more than dreamed of by the most enrapt enthusiast. And when her closing declarations came, that when the time for her to go out had come, she almost regretted that she must go-no one doubted every word she said was true. That seeming dark and dreary cell, her home so long, had been lighted by heavenly light, and made glad by heavenly visitahts. Would that light and those visitants follow her out into the world, or would they be withdrawn? The question that most troubled her was: Withperhaps, but because unless she were willing to give up the one, she would not be worthy to have

The Brooklyn audience placed her name among the martyrs; the New York audience saw her drink the bitter cup, and smiling, say-"Thy will is my will; thy pleasure, my pleasure; thy work, I they will not regret doing so.

my work, my mission:" The criticisms to which the reputation of Mrs. Fletcher has been subjected in the past will only add to the brightness, of her character in the future, when that character shall be understood, and those who, through misconception of her motives, have been traducers, will become her most ardent and generous supporters and friends. Mrs. Fletcher's audience on Sunday evening, by a unanimous vote, offered her an engagement to speak in New York city during the month of October. We have leased, Frobisher's Hall 23 East 14th street, and the Second Society of Spiritualists will hold regular meetings there every Sunday morning and evening during the coming autumn, winter, and spring, commencing with October 1.

ALFRED WELDON.

The Michigan State Association.

It is known to many that Mr. Burdick, the President of the State Association of Spiritualists and Liberalists, sometime ago resigned his position. The revised articles of association contain no provision for filling vacancies. They provide that in case of the absence of the president from any meetings, one of the directors shall act in his stead, but do not say which one. This vacancy leaves the Secretary the only responsible executive officer of the Association, as he is the rightful and legitimate medium of communication and correspondence. As such officer I shall be glad to receive communications bearing on the organic work in the State, and on all matters of interest connected with the cause, from officers of societies and all other persons.

S. B. McCracken, Secretary. Detroit, July 3, 1882.

A widow Lady of experience desires a position as housekeeper or assistant or companion to an aged person. A congenial home more to be considered than large compensation. Best references. Please address "Reliable," MIND AND MATTER

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For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptons.

Maquoketa, Iowa.] Dr. A. B. Dobson.

Special Notices.

JAMES A. BLISS has removed to Wakefield, Mass. P. O. address Box 63.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

MRS SUSIE WILLIS FLETCHER has met with the most flattering success in her lectures. Her address is 50 West 12th st., N. Y. City.

SEALED LETTERS ANSWERED and our magazine one year for \$2.50 in advance. Address "The Progressive Age, Atlanta, Ga.

THE Spiritual Offering is kept on sale at MIND AND MATTER office. Five cents per copy. Subscriptions taken at \$1.50 per year.

Dr. G. Amos Peirce, 92 Pine street, Lewiston, Maine, keeps Mind and Matter, Banner of Light, and other Spiritual papers on hand. Specimen copies free; call and get one.

Wanted.-To correspond with some medical medium or liberal physician, either male or female. Object, mutual co-operation in business. Address, Dr. Wheelock, Berville, Mich.

MR. P. A. FIELD, is authorized to take subscriptions for MIND AND MATTER, and receipt for the same, at any place that lie may visit throughout the Western States.

MR. J. WM. FLETCHER will speak in Freeville, N. Y., July 16th and 23d, Neshaminy Falls, July 30. All letters addressed to 2 Hamilton Place, Boston,

Wanted.—A correspondence by a single lady with a single gentleman between 30 and 50 years of age. Must be liberal and progressive; a Spiritnalist preferred. Object—the interchange of ideas for mutual instruction and entertainment, Address, N. E., care of R. C. Nash, Dillsborough, Dearborn County, Indiana.

Dr. J. H. Rhodes, contemplating being away from the city a portion of the time this summer; would call the attention of the public to the fact that the "Spiritual Remedies" can be ordered through MIND AND MATTER office. (See advertise-

THE Society which has been meeting at Grimes' Hall, 13 Halstend street, Chicago, Illinois, has been formed into a regular Society, to be known as the Chicago Spiritual Progressive Society, with H. T. Cornford as secretary, and the Society will still hold there meetings at the same place.

THE First Society of Spiritualists of Chicago hold regular meetings every Sunday evening in Fairbanks' Hall, corner of State and Randolph streets. Bible interpretations, through Mrs. Richmond, in Martin's parlor, corner of Wood and Walnut streets. Mrs. Cora L. V. Richmond, regular speaker; L. Bushnell, M. D., president; Collins Eaton, secretary.

Spiritualists' and mediums' meetings are held in Apolfo Hall, 2730 State street, Chicago, every Sunday morning at 11 o'clock sharp. Dr. Matthew Shea, Mrs. Kingsberry of California, Mrs. Elder of Boston, and Mrs. Coman, will describe and give tests, assisted by other mediums. All are invited. A. Bicknell Coman, Chairman. Chicago, Ill., April 24, 1882.

WE are pained to be informed by Mrs. Jennie Van Namee, that her husband, Dr. J. Wm. Van Namee, the well known and useful medium in various department of Spiritualism, has been for weeks, and is still prostrated by sickness, at New Haven, Conn., and that owing thereto, he is compelled to appeal to the generosity of his friends for temporary assistance. Will those who know Dr. Van Namee's great merits as a medium, make him such advances as they can spare? We know

PHANTOM

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Death Foretold—Death-bed Visions and Revelations.—Is there Another Life?—Angel Ministration-Spirit Prophecy Fulfilled-Saved from a Horrible Fate by Spirit Warning—A Father's False Representations Corrected by the Spirit Mother-Life Saved by Spirit Power-My Death Foretold-My Sudden Departure from Earth Life—Some Spirits still Worship a Personal God—Spirits Attend a Marriage Ceremony of Earth—Marriage in Spirit Life—Temple of Science—Library—Modes of Travelling—Visiting Another Planet—Meeting of Husband and Wife, whose earthly marriage had been unfortunate, and many important revelations are given of life and its employments in the Spirit World, deeply interesting. Only \$1, sent postage paid to any part of the world.

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it demands for itself. It will be bound by no party, sect or ism; but will give them a hearing through its columns as far as space will permit.

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PHILADELPHIA, SATURDAY, JULY 15, M. S. 85,

Entered at the Post Office at Philadelphia, Pa. as second-class matter.

PUBLICATION OFFICE, Second Story, No. 713 Sansom Street, PHILADELPHIA.

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THE INFAMY OF SPIRITUAL JOURNALISM.

We have time and again dwelt upon the fact that no amount of lying and slandering on the part of the open and avowed enemies of Spiritualism has done it the least harm, or can do it the least harm. Not so the lies and slanders concocted and published against it, by the editors, contributors and correspondents of professedly spiritual papers. Against this kind of hypocritical opposition and infamous treachery, Spiritualism has had to contend to an extent that is not only lamentable, but shameful in the extreme. As an instance of this kind of infernalism we take the following from the Medium and Daybreak, London, England

"THE DIFFUSION OF SPIRITUALISM. AMERICAN ADVERTISING MEDIUMS.

"The logic of events furnishes a curious commentary on the 'progress of Spiritualism.' We have seen the following announcement cut from a Rochester, New York paper, under the head of 'Amusements':-

'Grand Opera House, this Sunday evening, April 23d, Religious Illustrated Lecture on Spiritualism. Miss Anna Eva Faye, assisted by Miss Louisa Kearnes, of San Francisco, Prof. C. C. Braddon, and Dr. Mack of England. Miss Faye is the only medium that has the endorsement of the Royal Society of London, England, Prof. Crookes, Sergeant Cox and Varley. Some of the demonstrations that usually take place-Spirit Music, Spirit Forms, Spirit Faces, Spirit Hands, Beautiful Birds Materialized, the Spirit Babies, the Wonderful Goblet Test, Beautiful Flowers Materialized and passed to the audience by hands plainly seen, and others of a most startling nature. Prices-15 cents, 25 cents and 35 cents. Doors open at 7

"The foregoing announcement, presents a curious medly of characteristics: 'Grand Opera House,' 'Sunday Evening,' 'Religious Lecture,' 'Spiritualism,' 'Startling Wonders,' and the inevitable 'Cents' admission. Dr. Mack, announced to be present, was at the date in London, and Miss Kearnes, now Mrs. Lowe, was no doubt absent also. Professor Braddon would be that experienced showman who exhibited Eva Faye in this country. The Royal Society never 'endorsed' her or any other medium, and the same may be said of the eminent names quoted. These gentlemen have reported Phenomena which have occurred in their presence, through Eva Fay and other mediums, but that is not 'endorsing' any medium. This American trade term is one which to us is quite meaningless, except as a cat's paw wherewith to impose on the public.

"Thirty-four years ago, the Fox girls were being publicly exhibited in that same Rochester; they were put to grievous tortures to satisfy the demands of popular ignorance. That cradle of the movement has progressed backwards, if we are to assume that its inhabitants patronized the 'Sunday Evening Amusement' and 'Religious' show.

"The American Rogue and Vagabond system of promoting(?) Spiritualism is the shortest road to its extinguishment. The organs and active men of the Movement across the Atlantic are chiefly engaged in manufacturing artificial reputations for men and women who have lost their characters. Spiritualism as a science is ignored, and as a religion is brought into contempt, by an endless shindy respecting the merits and demerits of the shows got up by tramping adventures for their

own special benefit. "Eva Fay was and is no doubt a medium, but as she has prostituted her gifts in that direction, no reliability can be attached to them. The same is true of all the whole mercenary army of mediums. By their mediumistic promiscuity, they place themselves in the same position mediumistically, as they would personally if they made

themselves the subjects of sexual promiscuity. "When will Spiritualists open their eyes, and observe that there are laws of mediumship that cannot be broken with impunity? The medium's position embodies an organic relationship of the most delicate kind. This organic law is

mechanical devices to entrap rogues are recom-mended in place of Spiritual light to detect truth. "Really this is a go-ahead age!"

We wish we could think that Mr. Burns, editor

and publisher of the Medium and Daybreak, was as

Ignorant of the true state of Spiritualism in America as that groundless misrepresentation of it would seem to show. It is, however, so glaringly false, slanderous and misleading that it cannot be taken as having been indifferently made, and must be regarded as a deliberate and wilful effort, on the part of Mr. Burns, to deceive his English readers as to the status of the Spiritual movement in this country. We are, therefore, led to seek for the motive that could have prompted this libel upon American Spiritualism, Spiritualists and mediums. It is a fact patent to every well informed Spiritualist, that Spiritualism as a movement is about as nearly dead in England as anything having life in it could well be. This, the letters of Mr. J. J. Morse to the Banner of Light and Journal render, very clear, he being one of some half-dozen prominent Spiritual lecturers who can find but few localities in which a compensating remuneration can be obtained. Besides he is one of the editors of Light, of London, and may be supposed to be as fully informed upon such matters as any other person in England. Through the connivance of prominent persons connected or identified with Modern Spiritualism, no medium can sit for spirit materializations or other physical phenomena in England without liability to arrest and conviction as vagrants, and the infliction of fines and imprisonment for exercising publicly their mediumistic gifts. That this state of affairs would have been brought about in this country there is not a doubt, had not the true and tried friends of Spiritualism ralfied around the mediums who have been so vindictively and unjustly assailed by their enemies, under the lead and excitement of Colonel Bundy, through the R.-P. Journal. It is a fortunate thing for the English and American followers of Col. B. and the Journal, that there are a few dishonest persons like the Bishops, Lincolns, Baldwins, Rev. Waites, Fayes, and Emersons, who travel the country over, catering to the popular prejudice against Spiritualism and true and faithful spiritual mediums, in order to eke out their miserably dishonest lives with their illgotten gains.' These people, as in the case which Mr. Burns has made the most of, to misrepresent American Spiritualism, publish the most sensational and manifestly absurd programmes of performances, which suffice to draw to their swindling entertainments those persons who are not only ignorant of what spiritual manifestations are, but who have not the manhood or womanhood and honesty to seek the truth through mediums who resort to no such corrupt and meretricious methods of attracting public attention. If these people are, or ever have been mediums, they have prostituted their mediumistic gifts to uses that render them:a curse to their possessors and take them wholly outside of the Spiritual movement. To call such people mediums is about as much out of place as to designate those who are prominent in the Bundyite warfare against true and faithful mediums, as Spiritualists. Spiritual mediums are only those who in good faith seek to have the truth, the whole truth, and nothing but the truth, concerning the spirit or after life imparted to mortals, by spirits, through their organisms. Those who for any personal or selfish purpose, seek to have spirits control them to op pose or discredit the truth of Spiritualism, are mediums, it is true, for spirit control, but are not spiritual mediums in any sense of that term. They are essentially anti-spiritual mediums. It would seem, therefore, that Mr. James Burns with all his pretension to correct and general information, in regard to Spiritualism, spirit control, and spiritual mediumship, does not comprehend the difference between genuine spiritual mediumship and the charlatanism which seeks, in the name and under the guise of mediumship, to pander to the public hostility to Spiritualism and spiritual mediums, that too generally prevail. We say it would seem that Mr. Burns was thus ignorant, for it is very difficult to think that any editor of a Spiritual paper would be so dishonest as to wilfully disregard so manifest a distinction, and one so imperatively demanded in the interest of justice and truth. We advise Mr. Burns, for his own sake at least, to either correctly inform .himself of the true status of American Spiritualism, or to say nothing about it until he has done so.

But any charitable impulses which the plea of ignorance, on the part of Mr. Burns, would call forth, are dashed to the ground when we come to consider the following groundless, if not malicious misrepresentation of American Journalists and Spiritualists. He says of them:

"The American Rogue and Vagabond system of promoting (?) Spiritualism, is the shortest road to its extinguishment. The organs and active men of the Movement across the Atlantic are chiefly engaged in manufacturing artificial reputations for men and women who have lost their characters. Spiritualism as a science is ignored; and as a religion is brought into contempt, by an endless: shindy respecting the merits and demerits of the shows got up by tramping adventurers for their own special benefit."

No reply to such slanderous and devilish falsehoods need be made in an American spiritual

in America and England, be made manifest. Daily it becomes plainer that the spirit forces behind the Bundyite movement in both countries, are the most deadly foes of Modern Spiritualism. It seems that James Burns, is emulous of making the Medium and Daybreak, in England, what Col. John C. Bundy has made the R.-P. Journal in America. If he succeeds as well in his undertaking as Col. Bundy has done, he will soon find himself and his paper in about the same desperate straits that. Col. Bundy and the Journal are in. *

We will notice but one more of James Burns' attempts to misrepresent and oppose the work that friendly spirits are doing through their mediums, in giving the facts of Spiritualism to hue manity generally; and we will then close with an analysis of English Bundyism as illustrated by this wholesale defamer of American Spiritualists.

"The medium's position embodies an organic relationship [for what, pray?—ED.] of the most delicate kind. This organic law is altogether obscured by the almighty dollar; and mechanical devices to entrap rogues are recommended in place of spiritual light to detect truth!"

Who is the man who thus seeks to create popular hostility to mediums, who are willing to give their mediumistic services to the public searchers for truth, as manifested by or through spiritual phenomena, manifestations and tests? One would think that James Burns, an avowed medium, who so despises the "almighty dollar," would have an equal contempt for British "pounds, shillings and pence," as a means of propagating Bundyism in place of Spiritualism! But not so, as we will now show.

Mr. Burns claims to be the head of what he calls the "Spiritual Institution," whatever that may mean. We understand it to be a circle at which spirits through mediums communicate with those whom Mr. Burns may condescend to admit to the unique "Institution." Who gets the money that he begs in the name of, and under the pretence of floating his scheme, Mr. Burns does not tell us. We may, therefore, conclude that the pounds, shillings and pence, thus obtained, go into Mr. Burns' mediumistic wallet, thus obscuring his "organic law." We therefore suggest that if there can be found any un-Bundyized Spiritualists in London, that they act upon Mr. B.'s suggestion or recommendation, and apply " mechanical devices to entrap rogues," to his so-called 'Spiritual Institution." In the Medium and Daybreak of June 23d, he begs pounds, shillings and pence, if not the "almighty dollars," thus:

"How the Help Comes. "We respectfully solicit the friends of the cause to favor the Spiritual Institution with a subscrip-

tion for 1882. It is urgently needed or we would not ask: The difficulties that others have expeour appeal is not groundless.

"Friends of the cause need not be reminded of the trials which it has passed through these few years; yet amidst all, the Spiritual Institution has held its onward course. Our efforts have been thrown in freely; but notwithstanding, it is ne-

cessary that others also do a share. "Strangers who read the Medium, and are interested in the progress of the work, and who can afford to do so, are respectfully asked to remit us a small contribution. Many could afford their guinea, 10 shillings, 5 s. or 1 s., and who would be all the happier for doing their part in what they profess to regard as a good work.

"It is of importance that we receive all the help possible early in the week."

Following the above is the acknowledgement of twenty-six contributions, ranging from three pounds to one shilling and four pence each, and aggregating thirteen pounds sixteen shillings and two pence. Is it not very evident that with Mr. Burns, pound, shillings and pence take the place of "organic relationship," instead of the "almighty dollar?" It is this begging mercenary who would deny to useful and much sought after spiritual mediums, the small compensation they get for their services. Bah! it is simply disgusting to any sincere friend of Spiritualism.

Is it any wonder that the Medium and Daybreak, is of such limited circulation, when we see such evidences of the smallest selfishness and narrowness in its editorial management. We hope that some live and earnest Spiritualist will launch a spiritual paper in London, that will fairly represent the spirit forces that gave Modern Spiritualism to the world. To day there is no such paper there, Should this step be taken, Mrs. Grundy and Bandyism will step down and out of Spiritualism, and that cause will flourish in England as it is now flourishing in America. Conservatism and namby pambyism can be no where more out of place than in Modern Spiritualism; and this the would-be time servers will quickly learn, the

As we write we have before us the Sunday Sun; (New York,) of July 9th, which contains the following bit of news:
"Slabe Confessing his Imposture.

"Ottawa, Ont., July 8th. Slade, the Spiritualist,

arrived here to-day from Belleville, where he was thoroughly exposed yesterday by the chief of police and others, and given five minutes to leave the place. He confessed his imposture, and illustrated his methods on consideration of not being

We expect to see this copied into the Medium and Daybreak as soon as it can reach London, and used to mislead the Spiritualists of London as to the facts set forth in that Jesuitical manner, to injournal to its patrons and readers. We regret that jure Mr. Henry Slade and cast reproach upon duty compels us to give space in our columns to | Spiritualism. At the time of this alleged expose such wilful bare-faced calumnies, but only in that at Belleville, Ont., Henry Slade; the Spiritualist, Mrs. Reynolds at Clyde, Ohio, was ever seen in

the grand spiritual mission in which he has been so long and usefully engaged as a medium for spirit control.

It is a fact well known to American Spiritualists that an unprincipled scoundrel and cheat, who has been deluding and fleecing the ignorant public, under the pretence of being Dr. Henry Slade, has been going from place to place, deceiving them and palming himself off as the aforesaid distinguished American medium. That this swindling mountebank has been detected in his deceitful, and fraudulent personation of Henry. Slade is no new thing, and ignorant indeed is the reporter or journalist who does not know that fact. And yet the Sun, in order to curry public favor at the expense of Spiritualism, descends so low as to publish this vile cheat and swindler as "Slade the Spiritualist." We know that the time is not far distant when the publication of such lies will not pay the liars who engage in it. Until that time comes, let all Spiritualists spurn those publications which purport to advocate Spiritualism, yet who encourage these swindling personators of true and useful mediums, by seeking to identify them with the latter.

BUNDYISM ON THE DEFENSIVE.

It has been, thus far, the policy of Col. Bundy and his followers to either attack or evade those who were in the way of the consummation of the scheme which was set on foot by him to subvert Spiritualism and supplant it by Bundyism, These artifices for once have failed him, and Col. B. has at length found himself compelled to attempt a defence of his untenable position. In the R.-P. Journal of July 8th, we find the following:

"THE 'DARK OR EVIL SPIRIT INTERVENTION' THEORY."

"The Psychological Review (London, June, 1882) in its 'Monthly Summary of Contemporaneous Spiritual Opinion,' refers to Mr. A. E. Newton's account of a seance with Mrs. Crindle-Reynolds, published in our Boston contemporary as follows:

'Mr A. E. Newton, late editor of the Two Worlds, publishes a remarkable narrative that ought to have considerable influence on the settlement of opinion as to fraudulent manifestations. We are surprised that it has not attracted more attention. Briefly, it narrates how, after a thorough examination of medium and cabinet, a bundle of white targets that the settlement of the settlement o latan, about three yards in length, was introduced into the cabinet by dark or evil spirits, and left there. If the facts are correctly recorded, they point to the intervention of a malicious or antagonistic influence. This is a matter of somuch importance that we could wish the issue narrowed down directly to the one point: Is there irrefragable evidence that material which could be used for purpose, of fraud can be, and has been introduced into a cabinet by agencies demonstrably not referable to any person present? If so, many of us will pause before we charge fraud on the entranced medium; and many too will think it unwise, unfair and unjust to place a medium in such an equivocal

"In summarising from the Religio-Philosophical Journat: the Review further says:

'The Journal, which has been foremost in the rigiteous demand for fraud-proof conditions, and which has done in-estimable service in making imposture difficult, and the preying on credulous gapers a risky-business, does not touch this question raised by A. E. Newton. We look with anxiety for the view taken by a paper that has fearlessly and ably handled the question. If the introduction of material objects is proved, and if those objects be fraudulently employed by the invisible agencies at work, we confidently expect the aid of the Journal in abolishing all conditions of sitting that can expose a medium to such a fearful risk. Such indeed is the platform of the Journal.'

"The following extract from Mr. Newton's communication furnishes the text for the Review's comments:

But I pass to what seemed the most singular and signifi-cant part of the scance. While everything was proceeding to the apparent satisfaction of all present, Judge Cross re-marked that it would be a very convincing thing if now, under the strict test conditions that existed, (the medium and cabinet having been so thoroughly searched, the mis-chievous spirits should bring in some masks and paraphernalia such as had been found at the Brooklyn and Glyde exposures. This would demonstrate their power to fo so. The child's voice from the cabinet responded to the effect that it would be a good thing. The Judge then asked 'Edile' if she would not go and bring in some of the bad spirits. She answered favorably, when instantly the Grun voice interfered and said it must not be done—it would be dangerous. Nothing more was heard of the child for some time. At length a figure appeared at the opening, very heaviy draped, so that I could see no face. Judge Gross said he could perceive the outlines of a dark face, and others remarked that they thought it was a negro. Suddenly the voice of Mrs. Reynolds was heard to exclaim, 'Oh, my God!' when the instantly appeared at the opening apparently pushing she suswered favorably, when instantly the 'Gruff' voice she instantly appeared at the opening, apparently pushing aside this veiled figure, and swinging her arms about her head as if fighting off a swarm of hornets. She was dressed as the had entered the cabinet, and appeared to have her eyes closed as if in a trance. The 'Gruit' voice was heard to exclaim. The devils are at their work! In a moment or too, Mrs. R. disappeared behind the curtains, when a lively scuffle was heard in the cabinet. The noise of feet shuffling on the floor and striking against a tin trumpet, which I had observed within the enclosure, were very plain, and continued for some moments. While we were wondering what all this could mean, a white object was seen to rise above the curtain (about too feet high) and souther a point of the curtain (about ten feet high), and, pausing an instant at the top, fell over to the floor. On examination this proved to be a hundle of white tarlatan, about three yards in length. 'Mr. Gruff' assured us that it had been brought in by the evil spirits, and he had gotten it away from them.' 'They had a mask too,' he added, 'and I tried to get that, but they got away with it.'

"The Review expresses surprise that Mr. Newton's evidence as to the intervention of 'dark or evil spirits,' has not attracted more attention, and looks with anxiety for the view taken of it by the Journal. To allay this anxiety on the part of our able English contemporary, and others who may feel interested, we will give our view of the case, otherwise we would pass it by in silence, [a common dodge of this consummate hypocrite.—En.] owing to the utter worthlessness of the evidence.

"Mrs. Reynolds who for several years prior to her divorce and subsequent marriage, had been before the public under the assumed name of Crindle, was caught in her tricks at Clyde, Ohio, and the paraphernalia, consisting of masks, rubber tube, blue satin waist, with cross and necklace of glass diamonds, several yards of white tarlatan, and two wigs taken from her."

Just here we stop to bring Col. John C. Bundy up with a round turn. Apart from the insinuated slanders, against Mrs. Reynolds' reputation as an honest, upright, and unexceptionable woman, he has been guilty of a wilful, wicked and wholly gratuitous lie, in order to deceive the readers of his disreputable and slandering sheet, in relation to what occurred at Clyde, Ohio, in the case of Mrs. Reynolds and her Ulyde assailants. We demand of John C. Bundy to produce one single fact to show that either of the articles, or items of paraphernalia, which he alleges were taken from altogether obscured by the almighty dollar; and way can the infernalism embodied in Bundyism, was at his residence in New York city, pursuing her possession, or taken from her by any person

or persons whomsoever. If he does not do this, he | lievers,' the manifestations are likely to be weak confesses himself the wilful, lying slanderer of Mrs. Reynolds, and a disgrace to the position he holds as a journalist, through the help of the bullet of a cowardly assassin. The history of those items of property, procured and used by Col. Bundy and his Clyde associates in the conspiracy to destroy Mrs. Reynolds, and scandalize Spiritualism, is to be found set forth by A. B. French, of Clyde, in the columns of the Clyde Enterprise, which nails Bundy's lie to the counter as a warning to all enemies and slanderers of honest mediums. By that statement, it was shown that those articles, after the villainous and cowardly assault upon a materialized form, at Mrs. Reynolds' seance at the residence of Mr. Drown, made by William A. Hunter, (but which form the burly ruffian could not for a moment hold,) were found at the residence of George E. Sweetland, the fellow conspirator of Chester and William A. Hunter. These men, with A. B. French, all falsely pretending to be friends of Spiritualism, were guilty of the ineffable meanness of seeking to make the public believe that Sweetland had been engaged with Mrs. Reynolds and her son in trying to deceive their friends as mediums. These people well knew the worthlessness of George-E. Sweetland, and supposed that his good-for-nothing reputation among the people of Clyde, would serve to make that lying pretence pass muster. Whether these articles were furnished to G. E. Sweetland, by John C. Bundy, (who claims to have them now in his possession,) or by the Huil ter brothers, or by A. B. French, is for these users of those articles to explain. The one essential fact is patent, however, that no one ever saw any of those things in the possession of, or in use by Mrs. Reynolds, at Clyde, or elsewhere. Sweetland alleges that he found those things outside of Mr. Drown's house, after Mrs. Reynolds and her son had left it, and carried them to his own house, as he alleges, to conceal them and keep them from falling into the hands of the Clyde authorities. The police were sent at once to Sweetland's house to obtain those things, where they were given up without any objection from Sweetland or his family; all of which goes to show that Sweetland acted a prearranged part in the conspiracy to perpetrate that damnable outrage against truth, justice, decency and common sense. When Col. Bundy repeats Geo. E. Sweetland's self-convicted lie, he confesses himself to be as base and unscrupulous a liar as Sweetland himself. The repetition of that lie will not serve the purpose that Col. B would have it serve, for it places him beside as mean a "sucker" as ever shamed true manhood Any person who continues to patronize a sheet that is devoted to the circulation of such lying slanders against true and innocent mediums whether they be men or women, share in the guilt and shame of such diabolism. But let us follow this exponent of Bundyism a little further.

"Later on she (Mrs. Reynolds) was again detected in Brooklyn. The customary defence in such cases has been, either that the sitters brought in the stuff, and were in a conspiracy to disgrace the medium, or, that the whole exposure was without foundation. Both the Clyde and Brooklyn exposures having been made by Spiritnalists of the highest standing as citizens, and coming so near together, one supplementing and corroborating the other, deprived the swindler, and the chronic apologists of tricky mediums, of their usual defence, and a new one had to be ordered. In this emergency, Mr. Nelson Cross, a lawyer, came to the front with a theory materialized from the teachings of Orthodoxy, which most admirably suited 'Crindle' and her defenders. His plea as put forth before the readers of our Boston contemporary, was to the effect that the paraphernatia might have been brought into the seance room by spirits, and though he, with professional shrewdness, avoids positive and direct assertion that such was the case, yet no other inference can be drawn from his argument if accepted. Of course, it naturally followed that 'Crindle' would desire to strengthen Judge Cruss's theory, hence the seance of February 20th, above | ton's unanswerable testimony as to what occurred | unfriendly spirits into the cabinets of mediums, mentioned. The attorney for the defence, in his at the seance of Mrs. Reynolds' a few nights after to create suspicion against them, as other articles printed brief, argued that the character of the manifestations at a seance is largely governed by the attendants. 'The banquet is spread by the guests and the medium,' says the lawyer, 'and discrimination as to think it possible. How many may be such as to induce the presence of evildisposed spirits in overpowering numbers'; a plausible statement unfairly used, and having no application whatever in so far as the case in hand is concerned, except as to the 'medium.'"

We ask our readers to note the brutal discourtesy manifested by Col. Bundy toward Mrs. Reynolds, and those who have every reason to know her to be a deeply wronged and misrepresented woman. When we treat any woman or man with such brutal discourtesy, those who, like Thomas R. Hazard and others, have denounced us as a blackguard without reason, will have some reason for their condemnation of us. No rule of courtesy can hold good where human Monsters are to be inever was present when any so-called exposure dealt with and defeated, and hence we have been compelled to carry on a battle in which we could not afford to ask or give any quarter. But, oh, and lying statements of people as dishonest and how we long for the time when duty will call us untruthful as himself; even those who once con. spiritual experience and knowledge, to deny or no longer to cope with human devils in the de-Tsidered him, in their ignorance, worthy of credit, express a doubt upon a point so generally known fence of truth and its exponents. But not alone is Mrs. Reynolds insulted by this brutal coward. Judge Cross is made to appear, or at least is alleged to have been the idiotic dupe of Mrs. Reynolds. We scorn to notice any of the Col. Bundy's insinuations as to our own honesty. When we have to defend ourself against any insinuations to our prejudice, we will feel that we deserve them. But let us follow this womanslanderer a little furthers:

"If the circle be made up of skeptics or unbe-sumptions of Col. Bundy and his handful of satel-

and unsatisfactory. * * * . It is a question of affinity, or complete harmony of conditions.

Upon this theory, Judge Cross evidently acted in selecting his jury, before whom Mrs. 'Crindle' Reynolds was expected to demonstrate what the foreman, Mr. A. E. Newton, believed to be the intervention of evil or mischievous spirits.' I is fair to presume that only those supposed to be largely in sympathy with 'Crindle' and the 'mischievous spirit intervention' theory were accepted as jurors. Everything being ready, 'Crindle' demanded a committee to examine her: Mrs. A. E. Newton and, we believe, two other ladies were selected, who reported (as a matter of course) that they had made most thorough work of their investigation,' and we have no manner of doubt the good souls thought they had. But what are the facts? Let us see. Here is a disreputable, vile, shrewd woman [Hear this dirty, stinking and morally and physically rotten liar, and suppress your indignation if you can!-En.] who for years has been perfecting herself in deception, and three honest, amiable ladies with no experience in such work and consequently wholly incompetent for it, are put forward to cope with her arts; and this, too, in the face of facts so well known (1) that ladies employed by Custom House authories do not become experts except after months of careful training and frequent failures (2) that any ordinary conjurer will appear to allow strict examination of his person and cabinet before giving to a theatre full of people a better show of what he calls 'form materializations' than Crindle ever did with all the conditions attending her performances. *

The pivotal point on which rests the verdict of Judge Cross's jury, as written out by foreman Newton, is the competency of the committee which examined Crindle's person and clothing. That said committee was thoroughly incompetent, we believe must be apparent to the Review. We unhesitatingly assert and stand prepared to prove, out of the mouths of members of the several examining committees appointed in New York, that Crindle was never thoroughly examined, and this we assert, remembering the oath taken by the committee in one case; taken by truthful ladies [Bundy regards perjured women as truthful ladies! Why shouldn't he? He is capable of anything in the way of falsehood. - ED.] too, who hold their opinions truthfully and whose veracity we disclaim all intention of even throw-

ing a shadow of doubt upon." Col. Bundy here insinuates that those "ladies" were induced to swear falsely by those who requested them to testify under oath. What will the brazen faced impudent scoundrel not say, in the way of falsehood, to make good his hypocrisy and dishonesty? When John C. Bundy undertakes to hunt down such Spiritualists as Judge Cross, Mr. Newton, and Prof. Kiddle, he will find that he has undertaken a bigger contract in the interest of the enemies of truth, than he will ever live to complete. He does well, however, to confine his personal insults to men, whose feelings of sovereign contempt for him, shields him from their annihilating resentment and retaliation. We tell them, however, that they cannot overlook, with impunity, the infernalism of this insidious and hypocritical foe of truth; It concerns them less than it does the cause at which these impudent allegations are aimed. We call upon them in the name of Spiritualism to lend a hand in driving this miscreant into spiritual oblivion. Too long has he been permitted to pollute the name of Spiritualism with his untruthful lips. See with what assurance he claims to sweep away the deliberate testimony of Judge Cross and Mr. Newton, and their friends, in behalf of Mrs. Reynolds, and her mediumship! He says:

"There can be no reasonable doubt with any judicially minded person familiar with the evidence [How is that for Judge Cross?-En.] in and with this admitted, the remainder of Mr. Newton's report as to the evidence of the intervention of malicious or mischievous spirits, melts away into the same vapory nothing as does Judge Cross's theory of defense.

The Psychological Review may be so infatuated with the ways of the head of Bundyism and his organ, as to accept that kind of squirming tergiversation, as an intelligent refutation of Mr. Newthe futile attempt to discredit her in Brooklyn; but we cannot think so poorly of its powers of persons who have had the least experience in observing physical manifestations of spirit power, can countenance, in any manner, such insolentassumptions of fact without a particle of positive evidence to excuse, much less to justify them, as Col. Bundy is in the habit of regaling his readers with, we cannot see or understand. Those who have not had such experience may be excused for following Bundy's lead, in his slandering and persecuting of mediums, they supposing that Bundy himself has had such experience; but when the undeniable fact is stated, that Col. B. has carefully of a medium took place, and that all he says will no longer have that excuse for tolerating the at this time among well informed Spiritualists. habitual mendacity and hypocrisy of this shameless journalistic fraud. A pretty specimen of humanity is Col. Bundy, that he should seek to divert public attention from his own deceitful and dishonest conduct, by keeping up a persistent lying about and slandering of spiritual mediums and their friends. The time has gone by when any one, deserving of recognition as a Spiritualist, can be longer deceived by the supercillious as-

lites, of superiority, in any respect, over any sin-. cere and faithful Spiritualist. The fact of the matter is, that Spiritualists do not admit of being contrasted with the Bundyites, in any respect whatever. They are another, and infinitely more deserving class of the human family, and this, every issue of the Bundyite organ is making more manifest.

With that natural penchant for indirection and evasion which is a chief characteristic of Col. Bundy, he leaves the door open, as a means of escape, from the kicking which he knew was in store for him. He says:

"We do not deny the possibility of the claims set up by Messrs. Newton, Roberts, Cross' and others, to account for the frauds committed by placing the offence upon 'dark or evil' or 'mali cious or mischlevous' spirits. What we do assert is that their claim is not substantiated by evidence entitled to any weight."

And who and what has qualified Col. Bundy to pronounce what is and what is not "evidence entitled to any weight"? We venture to say that there is no experienced observer of spirit materializations who does not absolutely know the fact, that the clothing in which materialized spirits appear is to a very large extent transferred to the cabinet from the surrounding neighborhood. It is wholly irrational to suppose that spirits have power, in an instant or in a few minutes, to produce original textile fabrics, ornaments and variously constructed garments, which had no previous material or spiritual existence. With the garments that appear with materialized spirit forms, it is very different from the forms that those garments cover, and this any person ought to know. We, by eating, drinking and breathing, materialize bodies which outwardly express the indwelling spirits that inhabit them. Not so the clothing with which those bodies are covered. No amount of eating, drinking, or breathing would ever produce a stitch of any garment. The production of the latter is governed by a series of natural operations, having not the least analogy to the producing of the physical organized form. Hence it is a natural inference that spirits cannot produce on this mundane plane woven or knit fabrics, by any other processes than those that mortals use to produce similar fabrics or garments. Not so the transfer of such fabrics from place to place. By some law of spirit power, spirits can transport mundane fabrics, garments and other articles, as well, as organic and living bodies, from place to place, apparently without obstruction from intervening material substances of greater or less density. Some of these articles remain so transported, permanently, showing that they are solely of mundane origin and existence. Other similar articles of spirit dress or vesture, after remaining for a longer or shorter time, gradually seem to evaporate and disappear, showing that they have not the attributes of mundane materials. The question is therefore suggested. whether some of the spirit vestments are anything more or less than the materialization of pre-existing spirit-produced garments. But for our present purpose, it is innecessary

to speculate upon these unsettled, if not incomprehensible points. It is enough to know that spirits have power, through their mediums, to produce in the cabinet, or in the open room, articles of clothing, fabrics of various kinds, cotton, woolen and linen, and even gems and metalic ornaments. This fact alone shows that spirits, whether good this case, and the methods of tricky mediums, that for bad, honest or dishonest, truthful or untruth-Crindle had the tarlatan concealed on her person; ful, who possess a knowledge of the means by which spirits appear materialized, can and do take into the seances of entranced and helpless mediums whatever suits their purpose for the time, provided the conditions exist for their doing so. We ask Col. Bundy, Eugene Crowell, P. E. Farnsworth, Wm. Emmette Coleman, or any other of the Bundyite fraud shriekers, why masks and fabrics may not be as readily conveyed by can be taken there by honest and truthful spirits who seek to manifest themselves to, and commune with their friends of earth? It is true that Mr. Coleman has seen the necessity of showing why this cannot be, in order to help these spirit enemies of mediums to make good their purpose and to this end, he has dogmatically asserted that evilly disposed or mischievous spirits are not permitted, by the higher and more advanced spirits to manifest themselves to mortals, in any manner to injure them. We say he has dogmatically asserted this, because he has not adduced the first fact to support his assertion; while he must know, if he knows anything of common spiritual experiences, that no fact is more fully established avoided attending public spiritual seances, and | than that such spirits do exhaust their ingenuity and power in persecuting mortals, and especially those who are spiritual mediums. It is therefore against mediums, is based upon the oft repeated sheer, folly in Col. Bundy or any other person, who makes any pretension, however hollow, to

('ol. Bundy and his disciples are too completely under the influence of spirits who are hostile to Modern Spiritualism, and to those who are engaged in its propagation, to do ought else than conform to their spirit surroundings, and endeavor to save their spirit inspirers, by denying the fatal influence that is dragging them to a common ruin. Five years ago we were forced by circumstances to recognize the important fact, that not only were there spirits who were hostile to markable phases is overcome.

Spiritualism, in spirit life, but that they were banded together, and organized to oppose its spread upon the earth; just as other spirits were banded together and organized to promulgate and advance it on the earth plane. It would have been well for Col. Bundy and the R.-P. Journal, had he made the same discovery at that time, and chosen to take sides with the latter and not with the former, in the great battle of Armageddon, that has since been going on with such disastrous results to these common facts of truth.

The reader will pardon the loss of the space which we have applied to this particular subject, in view of its pregnant importance to the cause, and to the mediums whor are necessarily placed in the fore-front of the battle for the advancement of Spiritualism. But long as this article is, we would do wrong not to notice the deduction and conclusion to which the Psychological Review comes, it taking the facts as fairly established by Mr. Newton's testimony. We refer to the following language of the Review,

"If the facts (included in Mr. Newton's statement) are correctly recorded, they point to the intervention of a malicious or antagonistic influence. This is a matter of importance that we could wish the issue narrowed down directly to the one point:-Is there irrefragable evidence that material which could be used for purposes of fraud can be, and has been introduced into a cabinet by agencies demonstrably not referable to any person present? * * *

"If the introduction of material objects is proved, and if those objects be fraudulently employed by the invisible agencies at work, we confidently expect the aid of the Journal in abolishing all conditions of sittings that can expose a medium to such fearful risk. Such indeed is the platform of the Journal."

Col. Bundy was not prepared to avail himself of this invitation of the Review to array his organ against seances for spirit materialization in general, for that is just what the Review suggests he should do to be at all consistent in his pretense that he is the friend of honest mediums. Hence he weakly and impotently seeks to ignore the facts which have been so extensively published in MIND AND MATTER for the past four years, and to belittle the important and indeed conclusive public testimony of Mesers, Cross, Kiddle and Newton, to this undoubted fact, as made manifest at the seances given by Mrs. Reynolds in the city of New York. We have made it our business to see that Col. Bundy should take nothing by his attempted evasion of the issue which the Psychological Review forces upon him.

We tell the Review that it is beyond all possible question the fact, that evilly disposed spirits who are hostile to Spiritualism, and the mediums through whom its truth and importance is manifested, do take advantage of every opportunity that is offered to them to use the mediums in such a manner as will be best calculated to discredit them, and destroy their influence as mediums for spirit control. And yet, as a true and tried friends of mediums and Spiritualism, to us the last thing to think of or suggest, would be to surrender the very citadel of Spiritualism to its enemies. That is just what those enemies would have, and just what they have so long and bitterly contended for. No. Mediums will not be driven from sitting for spirit materialization in cabinets or out of cabinets, although all the elements of spirit hostility to truth shall combine to seek their ruin. The time for that has gone by. The blazing sun of Spiritual truth that has shown forth from the illuminated pages of MIND AND MATTER has thrown such a flood of light upon the dark and wicked ways of these enemies of mediums that their power to harm them is completely broken. Mediums have come to know that there is one paper that will see that justice is done to them against all attempts of mortals or spirits to misrepresent them, and they will continue to give their seances as heretofore without let or hindrance from any quarter, and those who attempt to molest or injure them must abide the consequences they invite. The sin of all sins, on the part of Spiritualists, is the sin of injustice to mediums.

The Work Goes On.

CANTON, Stark Co., Ohio, June 17th, 1882. Bro. J. M. ROBERTS:—(For such I can in truth call you). Sin:-When I wrote you in the month of May, I gave you a history of our circle. I would state here that by the assistance of our spirit guides we have been developing. Our medium, Mr. Isaiah Inglis, is truly a wonder. He is a powerful clairaudiant, clairvoyant, and materialzing medium. He sees and talks with the spirits at all hours. We have had, for the last three weeks, at our regular meetings, full form materialization. The medium's son and a little Indian girl Zeno, have stood in the door of the cabinet, from one to five minutes at a time. On the evening of the 10th inst., Romero, the medium's guide, informed us that they would answer questions through the medium. On the night of the 15th inst., Romero informed us that there were four trance mediums (undeveloped) in our circle; Mr. E. T. Bowman, Mrs. Frederick Kline, Mrs. Isaiah Inglis (our medium's wife,) and your humble servant; also two independent slate writers developing. Romero stated that they would show us wonders in the future—things that never before have been shown. There are quite a number of persons that are anxiously waiting to see the phenomena, but, as yet, we are not permitted by our guides to admit any person. They state, however, that the time is not far distant when we can admit a few at a time. As I'do not wish to tire your patience any longer for this time, I will conclude by subscribing myself, Yours for the truth, DAVID C. NUNAMAKER.

James O. Ransom, Hammonton, N. J., says,: "J am glad to see Mind and Matter improving so much, and hope it will continue to advance till all opposition to honest mediumship in all its re-

THE R.-P. JOURNAL SALUTES THE BANNER OF LIGHT.

Our readers will remember that week before last we reproduced the caricature of Bundyism by the artist of the Banner of Light, and gave our views of that contemptible method of meeting an antagonist. In the R.-P. Journal of July 1st, Col. Bundy gives his views of the same puerile and babyish manifestation of journalistic littleness.

"In last week's issue of the subsidized Boston organ of fanatics, frauds and free lovers, appears a most 'harmonious' and 'charitable' illustration of the manner in which the editor of that alleged newspaper" [Can it be that Col. Bundy does not regard the 'oldest spiritual paper in the world' as a newspaper, as he so plainly insinuates.—Ed.] "under pressure, possibly, of the psychological control of his cabinet of cranks [Who are they, Col. B.? Ep.] constituting the power behind the throne' [Does that include Honest Wetherbee, with his "Eolian attachment?—En.] of which he is the figure-head, treats the desire for test conditions and accurate modes of investigation of such people as W. Stainton-Moses, Prof. Wm. Denton, the late Epes Sargent, Hudson Tuttle, Mrs. M. M. King, A. J. Davis, Lyman C. Howe, and hundreds of other well-known Spiritualists as well as other thousands not so generally known, but inspired with equal earnestness and love of truth. The aforesaid illustration is in the shape of a wood-cut purporting to show what the test conditions are which the Journal and Denton, Davis and others' advocate. The picture is made a part of Mr. A. E. Newton's article written for, and published in the Journal of last week; but while the writer (A. E. Newton), though an old newspaper man, contrary to newspaper etiquette, also sent to his Boston patron without notice to the Journal of his intention. Whether Mr. Newton's communication was thought to be a fitting frame for the picture, and used for that purpose with his consent, is unknown at the Journal office. If Messrs. Colby, Newton & Co., can gain the consent of the 'band' to their sending the Journal the caricature, we will publish it without comment, and they shall be welcome to all the effect it has favorable to their views, upon our readers. In the meantime our only comment is to quietly call the attention of our readers to the platform thus assailed by the Boston organ."

We are not suprised that Col. Bundy should treat this manifestation of the Banner of Light littleness and spleen with the indifference and contempt he does. We wonder, however, that the Colonel had not the enterprise to reproduce the Banner's specimen of high art as we did ourself and thus show the readers of the Journal the small controversial, small potatoes to which the Banner is reduced in opposing Bundyism. We blush for Spiritual journalism, when the "Oldest Spiritual paper in the world" is reduced so low in stock of intellect and brains that it can do nothing but make faces and grimmaces at those whom it hates and would bitterly oppose if it knew how to do it. Let this be the last of that kind of drivelling nonsense

WICKET'S ISLAND HOME.

We have just received an earnest invitation from Mrs. Dr. Abbie E. Cutter and her noble and benevolent spirit friend, Dr. Warren, to be present on July 22d, 23d and 24th, at the dedication of the Wicket's Island Home, Onset Bay, East Wareham, Mass. We shall only be too happy to be present at that important and interesting meeting of the two worlds, to work for the amelioration of the ills of the human family. No grander, nobler, or more worthy work was ever set on foot by spirits and mortals, and never a more commendable performance of conscious duty, than that which has been done by Mrs. Dr. Cutter, in founding this great pioneer movement towards uniting the two worlds of human effort to the healing and saving of the nations. This noble woman asks and needs the loan of the paltry amount of \$2,000, to render successful her grand undertaking, the usefulness and beneficence of which has already been demonstrated. Will not some wealthy benevolent friend of Spiritualism and humanity, loan this small amount to this noble woman and benefactor of her race. So confident are we of her success, that we will cheerfully guarantee the return of the loan, to any one who will make it.

EDITORIAL BRIEFS.

WE do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

PARTIES Wishing first class lodgings in the city during camp-meeting, can find the same at Mrs. A. M. Maxwell's, 1208 Mount Vernon street.

Dr. Anna M. Twiss, will speak at the Niantic Camp-meeting, July 21st, and at Neshaminy Falls, August 11th, 12th, 13th, 15th and 17th.

Dr. Horace M. Richards, magnetiq Healer, has concluded to remain in the city a few weeks longer, and will continue his professional vocation, healing the sick, and can be addressed at 259 North 9th street, Philadelphia, Pa.

ALFRED WELDON, president of the 2d Society of Spiritualists of New York, writes us that Mrs. Fletcher has consented to occupy its rostrum the five Sundays of October, if her health at that time will permit.

and Frankford Road, every Sunday afternoon at o'clock. All are invited.

WE are informed that Mr. Harry Powell, the celebrated slate writing and physical medium, of Philadelphia, will visit the following named places: Columbus, July 10; Dayton, July 13; Cincinniti, July 20; Mansfield, July 27; and will be at the Cassadaga camp meeting, August 12th.

MRS. A. H. Colby lectured July 9th, at Holly, N. Y., from which place she will go to Neshaminy Falls, Pa., to attend the Camp Meeting held there. All lovers of sound radical common sense will attend her lectures, due notice of which will be given. Her first lecture will be to-morrow, July 16th at Neshaminy Falls Grove.

Owing to circumstances which we could not prevent, the book of ancient-communications Truth Revealed," will not be published as advertised by us. The frequent remittances of money and postal orders for the book, to return which causes us considerable expense, and we therefore desire that all persons will refrain from sending money orders or other remittances to us for the book.

WESTERN Michigan Camp-meeting at Ionia, for the week ending August 6th, 1882. A Spiritual-Liberal camp-meeting, to continue such number of days as may be hereafter announced, but to close on Sunday, August 6th, 1882, will be held on the Fair Ground at Ionia, under authority of the committee on district work, of the State Association of Spiritualists and Liberalists. The meeting will be conducted similarly to the one which has just closed so successfully at Orion, and a districk association will be organized. Friends at Ionia have given assurance of their cordial support and encouragement. Further announcement will be made in due time.

S. B. McCracken, Manager. Detroit, June 19th, 1882.

WE have been rejoiced by floral offerings from Mrs. E. D. Schull, of Oberlin, Ohio, and Mrs. E. S. Powell of this city, which, by their beauty and fragrance, have given us, in our new sanctum, a foretaste of the beauty and purity of the higher life. Both offerings contained beautiful white and golden lilies, the flowers most precious to us, since they are the emblem of our angel Lillie, who blooms so radiantly in her heavenly home, and who lovingly comes to cheer us on in our labors for the good of the human race. Many other beautiful and lovely flowers came with these, but they faded and withered rapidly. Not so the lillies. As if to afford us the fullest delight, they still pour forth their fragrance long after the others have dited up in death. We thank these lady friends for their kind consideration and remembrance, and ask for them the blessings of all ood, kind and loving souls.

Our New Office.—For the greater facility of transacting our growing business, we have been compelled to rent additional apartments, and in doing so, have removed the office of MIND AND MATTER, to Room 5, of No. 713 Sansom Street, which has been newly fitted up and furnished for that purpose. We took our editorial seat in the new sanctum on the eve of the one hundred and sixth anniversary of American Independence, and the dawn of the National year, which is to see American Spiritualism achieve a grand, if not the grandest, triumph, over the combined opposition of its mortal and spirit enemies.

On the evening of July 7th, an impromptu dedication of the new sanctum was performed by the spirit forces who inspired the founding of MIND AND MATTER, through the four mediums who were present. Addresses were made by spirits Patrick Henry, Thomas Jefferson, Andrew Jackson and James A. Garfield, which, if space permits, we may publish in subsequent issues of our paper, as we had them stenographically reported. Of one thing we have the strongest assurance, and that is that we have the approbation and sympathy of the American spirit patriots who laid the foundation and erected the institutions that have placed this nation in the fore front of human civilization and progress.

As we pen these lines we realize the opening of a new departure in the work we have had in hand, and not only Spiritualism, but all subjects of reform will hereafter come within the scope of our efforts to advance the interests of humanity-Help us in this by extending the circulation of MIND AND MATTER, and have confidence that we will not be wanting in any emergency in the work of reform.

WE have received the prospectus of the Niantic Camp-meeting for 1882, which we have not room to publish in full. The prospectus sets forth the merits of the location and appointments, and also gives the names of the officers and the various committees. President, E. R. Whiting, of New Haven, Ct.; Vice Presidents, Mrs. F. A. H. Loomis, of Meriden, Ct., and A. T. Robinson, of Bristol, Ct.; Treasurer, James E. Hayden, of Willimantic, Ct.; and D. A. Lyman, of Willimantic, Secretary. They report a capital of \$8,000, all paid in. The camp is situated on the Niantic river, about one mile from the open waters of Long Island Sound, and contains about 40 acres. Over 400 lots 25x50 REMEMBER the Children's Progressive Lyceum | have been laid out, and 200 are leased. Many of at Thompson Street Church, (Second Association of the remaining lots are very desirable, and will be Spiritualists of Philadelphia) between Front street | offered for selection upon the grounds on Wednesday, May 17, at 1 o'clock, P. M.; after which date, 1 o'clock. Conference and circle combined at 3 parties desiring lots can obtain them by applying to the committee on the grounds. The grounds Street, Cincinnati, Ohio.

will be open on and after June 12th, and public speaking will commence on Sunday, July. 16th, and continue till August 20th. Any information will be cheerfully given on application, by D. A. Lyman, Secretary, Willimantic, Ct.

Spiritualists' camp-meeting at Lake George, N. Y., from July 23d to August 27th, 1882. Railroad all the way. Excursion boats via. Saratoga Springs to camp grounds, Lake George. Speakers for Sunday, July 30th, Prof. J. R. Buchanan, of New York and Mrs. A. E. Buckley of Conn. Regular speaking on Sundays, Tuesdays, Thursdays and Saturdays. Boat riding, fishing, drives, and amusements on Mondays, Wednesdays and Fridays. Speakers for each week will be announced from platform, each Sunday. Lots of different sizes sold during this camp meeting ten per cent. less than the regular price. Lots for those bringing their own tents, free this season. Tents can be rented on the ground for two or four persons -unfurnished, per week, \$3; furnished, per week, \$5; furnished for the season (six weeks), 12; unfurnished, for the season, \$10. Spirit phenomena. -Reliable mediums will be present, by whom the different phases of spirit phenomena will be presented, including genuine spirit matarializations. Board and lodging furnished on the grounds at reasonable rates. P. S.-Special arrangements have been made with the Central House, Lake George, at greatly reduced rates. For information, address, A. A. Wheelock, Sec'y and Gen. Superintendent, Ballston Spa, N. Y.

THE PEOPLE'S CAMP MEETING will be held on the grounds of the Cassadaga Lake Free Association from July 28th to Aug. 28th, inclusive. The following are the speakers engaged: O. P. Kellogg, East Trumbull, Ohio; Giles B. Stebbins, Detroit, Mich.; Hudson and Emma Tuttle, Berlin Heights, Ohio; J. Frank Baxter, Chelsea, Mass.; Lyman C. Howe, Fredonia, N. Y.; Mrs. A. H. Colby and O. K Smith, St. Louis; George W. Taylor, Lawton, N Y.; Clara A. Field, Boston. Mass.; Prof. Bradford, Eden Valley, N. Y.; Mrs. R. Shepard-Lillie, Philadelphia, Pa.; A. B. French, Clyde, Ohio. The famous Smith family, vocalists, of Painsville, Ohio, will be in attendance. Thomas Lees, of Cleveland, Ohio, will have charge of children's department, and organize progressive Lyceum. Reduced rates on all railroads. Tickets good the entire season. Buy excursion tickets for Jamestown or Chatauqua, then take D. A. V. & P. R. R. to Lillie Dale. Ample hotel and boarding accommodations for all grounds for tents free. Tents and cottages can be leased on resonable terms. Your name and address on postal will insure programme with full particulars by return A. S. Cobb, President, Dunkirk, N. Y.

KIND WORUS.

Frank Howard, Joplin, Mo., writes: "Enclosed find \$1.00 to renew my subscription for another six months. We have several mediums here who are developed, and many people are interested and investigating. We are glad that there is one fearless advocate for defamed and abused mediums." \

H. W. Cornell, Belvidere, Nebraska, writes: "I enclose \$2.00 for MIND AND MATTER another year. You are knocking great holes in the little houses that too many people have built about themselves, supposing therein was contained all knowledge and wisdom necessary for the full growth and development of the spirit. The light thus let in will give them a fresh impetus, and force them to take a step forward. There are several things to learn

John Bell Wilson, of Buffalo Lick, Poinsett Co., Ark., writes: "I assure you I approve of your defence of media. I can endorse your paper, with all my heart. Owing to last year's drought and freshets this spring, there are a great many people who are suffering for the necessaries of life, which, in these parts, are very scarce. I remained silent, thinking you would stop my paper, but you are still sending it. If you are willing to send it for six months, I will pay for it. I am the only one that takes, or would take, a Spiritual paper in the neighborhood. I am living in a hothed of orthodoxy. May truth prevail in spite of all the machinery that can be invented to oppose it."

Marvin Zerba, Geneva, Nebraska, in renewing subscription, says: "I must have the paper as long as I can pay for it. I have been much interested in all the contents of your paper, and your just mode of dealing with the issues of the day (in a Spiritual sense). I wish Dr. Fahnestock would explain his mode of instruction in the statuvolic art," as he calls it, as he seems to possess what I have long been looking for-a means of becoming insensible to pain. I am watching eagerly for more from his pen, and I hope he will continue to write upon those subjects for your paper, but state his mode of teaching this art. I am yours for the war., I am the only Spiritualist in this part of the country."

Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United

PLEDGED.

Total Pledged. Mr. Geo. Rall, Treasurer of the Mediums Home Organization. will receive and acknowledge your contributions. Address, No. 482 West Liberty

[The Daily Democrat, Leadville, Col., Sunday, July 2, 1882.] Jesse Shepard at Leadville, Colorado.

The concert given at the Methodist church on Friday evening was a magnificent success. It was an extraordinary entertainment, musically considered. The audience was made up of our best people, including not a few connoisseurs, who have listened to the finest performances on the piano in all parts of the world, and who were obliged to confess they had never heard music so peculiarly grand in effects, so rich in harmony, so exuberant in power, and so exquisite in delicacy to the minutest detail. Their appreciation was best expressed by the unusual quiet—no talking above a whisper between the renditions-and the hush of delighted expectation that preceded the striking of the first chords of each successive number. Fortunately, Mr. Shepard had secured a really fine instrument for this occasion, unusually brilliant in the upper tones, powerful, yet sweet, in all its combinations, and well balanced in the lower register. Mr. Shepard never played to better advantage. He fairly surpassed himself. His improvisations on themes from Puritani and other operas and his variations on the Carnival of Venice, were superb. We have listened to Herz, Thalberg, Rubenstein, Wehli and other distinguished soloists, and never have we heard such startling, weird, marvellous effects as are produced in that incomparable descriptive epic called the "Egyptian March." But the astonishment and gratification of his auditors reached the culminating point of rapture when they caught the first long pure soprano notes of the duo, and could hardly con-vince themselves the sounds did not come from the invisible throat of some peerless Sontag or Malabran. Mr. Shepard sings no falsetto-the quality is unmistakably that of a clear, strong. voluminous soprano, and when his voice, without a tremor, went up to high C, and held it with a long continued crescendo effort, it was a feat never before accomplished in this altitude, and we venture to say never will be again. His basso was equally as round, full and massive, and the sharp contrast of his dual tones made each wonderfully effective. To say that everybody present were delighted beyond the power of words to express, but feebly portrays the emotions inspired by Mr. Shepard's playing and si g. We hope he may be induced to repeat concert before he leaves for Europe (where he is better known than here), to be absent several months, if not years. All really fine music is inspired, but to say that Mr. Shepard, as an improvisator, is inspired to a phenomenal degree, is no exaggeration; it is a sober, incontrovertible fact.

Spirit Wm. Bird.

St. Helena, Cal., June 24, 1882.

Editor of Mind and Matter:

DEAR SIR: -Our friend Bird, of Mrs. Crindle-Reynolds' band, sends you another communication. Were I an aspirant to literary distinction, I should be unwilling to have his composition published in connection with my own. It would not be saying much for him, to admit that my style contrasts most disadvantageously with his, while the subject matter with which he deals in this little essay speaks for itself. It is a lesson which every Spiritualist ought to read and make practical.

I would like to know how the fraud hunters will deal with the history of this phenomenal man. For two years he has been exhibiting him self to miscellaneous companies of spectators in San-Francisco and elsewhere, and while all admit that he is a man of remarkable appearance—one easily recognized after being once seen-no person has ever pretended to have seen him any where except near his medium.

And on the theory of fraud, we encounter a still more embarrassing question. A man of Captain Bird's education and religious cast of mind, as evinced by several communications you have published, could command high wages as a teacher or theological professor; the ever present Gruff at home or abroad, Star Eye, little Effie, Bird, besides several other confederates must also be paid: and where does the money come from? The personating dodge will not do, for we see forms that honest investigators accept, knowing the test conditions, as materialized, that bear no resemblance to the medium, and see them too, while we plain-

The stalwart, Mr. Bird, brought his medium, Mrs. C.-R., a step or two into the lighted room, the other night, in an entranced condition; but I am aware that the fraud hunter will say this entrancement was put on. So be it. But, then, where did the big man come from? We all knew it was physically impossible for a mortal to get into that seance room without passing through the lighted audience apartment. Mr. Gruff once called to Capt. Wilson from the dark cabinet, requesting him to tell his (W.'s) friend Bailey that he was a humbug, "for I heard him tell you last Tuesday that Star Eye was hired to come here and play spirit." Wilson said the conversation actually took place, and in the street named, but neither he nor B, had ever spoken of it to any one. Truly, G. B. CRANE.

WM. BIRD'S COMMUNICATION.

Let the body elect of Spiritualists look within their own hearts for fraudulent practices, and cast aside their own impurities ere they seek to detect the same through the messengers we make use of. There are many professing mediumship, who certainly make improper use of the gifts they possess. but in the end the cause of right and truth will triumph, and those who abuse and prevent such gifts will sink into forgetfulness on earth and unhappiness hereafter. Let me earnestly urge upon you all the necessity of living pure lives on earth in order to draw around you an atmosphere free from deceit, and that will repel discordant spirits instead of attracting them.

Failing to do this, evil spirits will sow the seeds of inharmony in your midst, and the floods of remorse will sweep over your souls after mortal death has quickened your spiritual perceptions, and opened wide the book of memory wherein lies the record of human lives and experiences. Be faithful then to the purest and best aspirations of your "inner life," and when you cross the river of mortal existence, angel friends will welcome vou home.

Lecturers and Mediums Attention.

Omro, Wis., July 3d, 1882. Be kind enough to ask speakers passing through Chicago or Milwaukee to write me with a view of engagement at our September meeting. Also would like to secure one or two first-class test mediums for same occasion. Dr. J. C. PHILLIPS.

Omro, Wis. ...

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Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost The following contributions have been made since our last report:

Previously acknowledged, A Friend, San Francisco, Cal.,

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Mary Smith. Yours respectfully, La Fargeville, N. Y., June 30, 1882.—Mr. James A. Bliss.—Dear Sir.— * * I wish to say the Magnetized paper ordered sent to E. Beckwith through me has turned out good results. Red Cloud and Blackfoot came with the p-per and were with our medium's band on Sunday evening. said they could help to develop the medium and were alsand they could help to develop the mental and were and lowed to control. Have been twice with us since and controlled. Red Cloud talked some. They say they will be with us every circle until our medium is fully developed. Blackfoot hastoid us some good things, and what ailed some that were in the room, who were told if they would use his paper they would get well. * * The band are all delighted to have help, for the development was slow before, and we can see they are giving for they are first t can see they are gaining fast since Red Cloud and Blackfoot came to them. Wish all could be convinced of the virtue and benefit in using your Magnetized Paper,

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NOTICE

In MIND AND MATTER of March 26th, 1882, we published a full circular, seting forth our purposes in issuing the engraving "Spirit Daughter." We would refer all for particulars, to that notice, and especiall those to whom that and the following circular of Mr. Demarest, our Agent is ad-A. L. HATCH, ASTORIA, L. I., N. Y., Marc 28, 1882,

NEW YORK, March, 1882.

The undersigned, being in full accord with the purport of the annexed circular, cheerfully consents to act as Agent for the distribution of the Engraving at cost, to all Societies Journals, lady mediums and speakers, advocating the cause of Spiritualism, at the following rates:

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PHILADELPHIA SPIRITUAL MEETINGS.

A CONFERENCE AND CIRCLE will be held every Surfay afternoon at 3 o'clook, at the Thompson St. Church, below Front, Public cordially invited.

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[FOR MIND AND MATTER.] THE PHILOSOPHY AND USE OF EVIL.

BY CHARLES THOMPSON.

1.—The Philosophy of Evil.

Evil in all its varied forms is derived from the perversion of goodness or truth. There is in this world of imperfection many a manly form and gifted mind whose energies are expended upon nothing better than the plotting of evil. The folly of pocket-picking, house-breaking, and all the black catalogue of crimes, do not imply the lack of native ability to perform better things. So every force in nature, which contributes to the sustenance and happiness of man, becomes destructive, so soon as it over-leaps the bounds of utility. Many a man has seen the labors of a lifetime destroyed in an hour by the action of fire or flood. Like the elements, the vicious youth or man can only be made useful by being put under wholesome restraint; but the worst pests of society might be made useful by the adoption of appropriate methods. I hold that society not only has the right to protect itself against idleness, drunkenness, pauperism and crime, but it is its duty to prevent these evils by providing all with honorable employment; and, so far as this relates to Spiritualism, if you can point me to a single person who professes to be a Spiritualist, and still is guilty of evil practices, I will show you a designing hypocrite; for it is just as impossible for such unworthy elements to mingle or mix with the divine attributes of Spiritualism, as it is for darkness to exist under the vertical rays of the noonday sun.

But, how shall we utilize the evil that has been developed among us, which is seeking to hide its revolting character under the cloak of Spiritualism, and is letting "slip its dogs of war" to destroy heaven-appointed, innocent and defenseless mediums? Simply by becoming acquainted with its nature. We long ago learned how to harness some of the elements, compelling them to serve us as motors, keeping our wheels and spindles ahum in all the marts of industry. But the elements of ignorance, selfishness and superstition, we have not been wise enough to control; and have bowed down in sorrow wifen states and fiations were driven to such desperate straits that nothing short of destructive war was adequate to extirpate the monster evil. The sheriff, the police, the army and navy, are each the outcome of public peril which ought not, and need not exist; and which will have no place on earth when the divine truths of Spiritualism shall have gained the ascendency over ignorance and superstition. But the most surprising phase of this matter is, the proneness of so many intelligent minds, as we daily see, to frame some paltry excuse for turning their backs to the light, and going over to the support of evil; and joining the insane rabble in an attempt to throw down the reigns of justice, and trample truth in the dust as an unholy thing. In the meantime, the supporters of old supersti-tions have become alarmed at the growing power of Spiritualism, and in the vain hope of checking its growth, are ready to reinaugurate the religious persecutions of the dark ages. In this war of unrighteousness, Col. John C. Bundy has become the leader, by common consent, just as highwaymen always rally around the worst desperado of them. all. Of his forty-four endorsers, the majority of them are evidently dupes who, by their unanimous vote, have given the captaincy to A. J. Davis, a man who has never been called upon to exercise his judgment in all his life; but who has expatiated in fields of fancy, building his "doubting castles" in dream-land, where everything disappears on the awakening to the realities of active consciousness. But the forty-four promise to follow where this Colonel leads, if it be to become so many thieves to "steal the livery of heaven to serve the devil in," adding to the robes of angels the rubber masks and other vile toggery of mundane existence, with which to play the ghost, and then rush into print, falsely declaring that the mediums, are the guilty parties. And yet, these "forty-four" endorsers of the prince of frauds may be honest. Be it remembered that honesty does not insure right action. The majority of our Southern brethren who followed Jefferson Davis into rebellion, were doubtless honest, but honesty had no power to ameliorate their act of treason Again-many have honestly assumed the name of Spiritualist, who are no more such than a belief in the Christian dogmas of salvation by faith makes a villain a devoted Christian. But thousands have drifted into the ranks of Spiritualism through the force of circumstances-by simply floating with the tide as drift and flood-wood sometimes rushing head long among the breakers and sometimes hugging the shore. But all such debris is nothing but waste material, among which nothing can be found worthy of a place in the great Spiritual Temple. Even Bundy places no confidence in such worthless materials. His dependence is upon boon companions who are as dishonest as himself; and who are working night and day with the insane purpose of crushing Spiritualism out of existence. These have been in secret conclave from the first, and have lent their aid to forward his scheme of deceiving the people into the belief that the mediums are frauds, and that their supporters are the real enemies of the cause. But this is not all, for our spirit enemies are also his supporters; and the sooner we realize the importance of this fact, the better will it be for us. Evil doers cannot fail to furnish conditions that invite the presence of evil spirits and exclude the good.

2.—THE USE OF EVIL.

Evil, like nitro-glycerine, is self-destructive, and, in its death-throes, demolishes everything

within its reach.

It is but a few years since negro slavery was so thoroughly interwoven with the institutions of this nation, as to threaten its destruction, and for slavery there was but one door of escape. To effect the exodus of the monster, the evil genius of Jefferson Davis was as requisite as the noble powers of Abraham Lincoln. Not only so, but many a Bull Run defeat was required to give the Union armies the schooling necessary to make them masters of the situation.

So, in the present case, it is only since the shameful and wicked bogus expose at Clyde, Ohio, that the oldest and most experienced investigators, (except a few whom the great body of Spiritualists repudiate as supporters of fraudulent manifestations,) opened their eyes to the real facts in the premises; and even now there are only a few who fully comprehend the situation of affairs. Speaking of the work of evil spirits, A. E. Newton says, "If asked why I did not think of of MIND AND MATTER. I shall be a subscriber as this before, I can only say that I did not." As long as you keep up your noble defence of mehard and unjust as it is for the medium to suffer diums.

for the ignorance of their friends, it could not be avoided, and the battle will not and cannot end until the masses learn how grossly they have been deceived by the false teachings of the R.-P. Jour-

nal backed by the secular press generally.

Again—there is a vast multitude of people scattered all over the world who know nothing about the truths of Spiritualism, and who simply believe the whole thing to be an unfounded pre tence; the result of chicanery, and that all the mediums are frauds, without exception. Hence it has been an easy matter to cater to the popular delusion regarding spiritual truths. Bundy therefore, is simply obeying the will of heaven, as the representative and advocate of the guilty criminals in the court of justice; and if his lying and ignorant witnesses are less hold, their true character would not be so easily detected as it now is. If the slave-holder's rebellion had been less formidable or determined than it was, the Emancipation Proclamation would never have been issued at all. So in the present case, the deadly enmity, and the guerilla war waged so fiercely, has become an actual necessity, without which, we never should have demanded the full requirements of justice, but would have made terms so easy, that full half of the Christian mythology would have been foisted upon us, until our platform would have gone down in oblivion, like an over-loaded water-logged old scow. The heartless, wicked spirits, who, while in their mortal bodies invented the guillotine, and all the infernal machinery of the Spanish Inquisition, still exist in spirit life, to exert their hellish influence upon all who refuse to bow submissively to the mandates of the Church, and when they fail to intimidate and coerce the people into the support of Christianity, they throng our seance rooms and public halls to throw their pernicious influence upon all that transpires. To my mind, the fact that the arch deceiver, by such assistance, is able to hoodwink so many honest intelligent people, and bring them over to his support, is sufficient evidence that the fight must be prolonged indefinitely, or until the people become wiser than they now are. The severe lesson is needed. We may yet have to face death in all its hideous forms, and pass through many a destructive contest, before we can commence the march to the sea, or win the crowning glory at Appomattox. And so long as we continue to lay in camp, daily issuing the one bulletin, "All quiet on the Potomac," so long will the enemy continue to slaughter the innocent, right under our guns.

Whatever of knowledge, wisdom and virtue we possess, has been achieved through trial and suffering. Labor is the price of progress—labor backed by that stern quality of perseverance that cannot be turned aside from its chosen path by opposing elements and enemies. While half-breed Spiritualists are courting popular favor by following after the Juggernaut of old theology, and the elergy are stealing our thunder in a bootless attempt to resuscitate a dying institution, the cause of truth is left in the hands of a few; and yet its final success and triumph over error is sure, because sustained by the never-failing arm of justice and the intelligence of both angels and men. In the meantime, evil never fails to defeat itself in the end, by the wickedness of its course; while at analysis of the brain will never reveal the mind. to call our attention to those natural causes which lie so deep in the realm of the unfathomable that we never would seek them out, if not driven to the task by the tocsin tones of eminent danger.

Colonel Bundy, therefore, is the evil genius best qualified to feed the fires of hell until it shall have spent its Tury—leaving the atmosphere free from the smoke and foul vapors of all unrighteousness, so that all the world will then see clearly, and realize for the first time the full extent of the peril through which we are passing.

Then, and not till then, will MIND AND MATTER and its indomitable editor be understood and honored, as the only powers on the mundane side of life, adequate to keep the car of progress upon the great highway during these eventful years, in which both the mundane and spirit enemies of truth are making such desperate efforts to annihilate everything that is good and true.

If any still contend that no good can be derived from opposing elements, it is only pertinent to add, that the agitation of the filthy waters of human nature is necessary to their purification. Rally, therefore, around MIND AND MATTER and every journal that comes to the support of truth; and of all true mediums whose lamps are throwing a stream of light into a world of darkness. Let the year M. S. 35, be recorded in the annals of history as the period crowned with the greatest achievement ever secured by the united efforts of angels and men.
"Great oaks from little acorns grow." It is but

little over a century since our ancestors rebelled against the unjust demands of their king; and from seed thus unwittingly sown has already grown a mighty nation. But, oh! before the young oak became self-sustaining, what a struggle it cost in defence of true principles to shield the young sapling from the ravages of the British lion! Without opposition there is no agitationwithout agitation, no progress. Hence, I say to Col. Bundy, rally your myrmidons of darkness to the fight! Nothing short of your evil genius is adequate to open the eyes of your ignorant followers to the true state of affairs. Your brutal assaults and fiendish blows are necessary to drive the blind into the light of reason. So lay on and spare not, but earn the reward of your own choosing-even shame, contempt and everlasting disgrace—by expending the vital force of your vile nature in astute methods of diabolism such as will lead scientific minds, investigators, and all lovers of truth, to become acquainted with the occult laws of nature, by which devils gain a temporary advantage over the angels of light, and hoodwink men into your motly brigade of evil spirits and God-forsaken men and women. And since you are so vilely negative that you must and will oppose all that is virtuous, good and true, your destiny and chance of becoming famous lies in that direction. Not only so, but the worst hell of the future existence will be heaven enough for you, because as an evil spirit you will continue to derive most demoniac delight from your mission of making others miserable. Why, man, do you not arise from your lethargy? New mediums are entering the field to confront you on every hand; yet over a week has passed since you started the sleepy world with a bogus exposure.

T. T. Davidson, Parkersburg, W. Va.; writes: "Dear Sir, enclosed you will find \$2.00 for renewal

St. Albans, Vt.

New Publications.

The Process of Mental Action: or, How we Think.-

by M. Faraday, late electrician and chemist of the Royal Institution of London. Price 15 cts. Faraday was an original investigator while on earth; he is still an original investigator in spirit life, if we may judge by the series of papers which have lately been issued by the Star Publishing Co., of Springfield, Mass. This paper is the fourth in the series, and purports to give some of his recent investigations into the process of thinking. Although his process cannot be observed by humans, yet to the eye of the spirit, the mysteries of brain action are disclosed. Readers of this most interesting and instructive paper, will find their minds wandering into new fields. No writer, spirit or mortal has before given so plausible an explanation of the process of mental action. Faraday says that the spirit brain is continual in the physical brain of a human, and is fed by food elements passing from the physical brain to itself, and it acts back by vibrations upon the physical brain, making the latter express these vibrations in language or volition. He still insists that there are no "exhibitions of thought apart from personal organisms." He explains the nature of sleep, paralysis of the brain, idiocy and insanity. He describes the process by which the child develops the power to think. His explanation of the method by which the cerebrum is built up is a revelation. On this subject he is in advance of the last published thoughts of earth's scientists. He instructs us how to improve our own powers for thinking. He declares that no person had an existence prior to human conception. He explains the method of food assimilation in spirit life. He thinks the elements and their inherent vibrating forces are sufficient to account for all that exists, as far as he has yet observed, and declines to give any opinion at present as to the nature of the first cause. He sees no evidence of a creative personal power behind the elements. He closes this paper with a beautiful reason why man must be immortal. We learn that these papers are having a wide circulation, and are attracting the closest attention from the leading thinkers of the age. If can no longer be said that spirit communications are all trivial. No more reasonable theory of the origin of life and of man's immortality have been given to the world by any writer, than is to be found in these little papers. If the theory is true it places the evolution of man among the unalterable facts of nature, and all Providential Gods and their so-called miracles are disposed of as mental rubbish. Faraday claims that man is just as much the product of natural evolution as is the rock, the tree, the bird, the animal, and that all these come into planetary existence by the operations of eternal atoms of matter, which are combined in accordance with a law and force themselves inherent in the atoms. We invite our readers to a fine intellectual feast when we ask them to read the Faraday papers.
Contents: Spirit life the best place in which to study the mind. The mental surprise that a

change of vibration among the atoms produces. Why brutes suffer less pain than men. Why mammals are more sensitive than the lower orders. The brain is not the fountain of thought. An What makes people stupid. Why Reformers are ersecuted. Truthiul ideas dependent upon an even and harmonious activity of the elements as they pass from the brain to the spiritual organism. The value of sleep and its nature. Idiocy and Insanity. Paralysis of the brain explained. The cause of idiosyncracies in persons and characteristics in nations. Why Prof. Faraday would correct his earth statements. Idiosyncracies within the line of Insanity and Idiocy. What makes fanatics. The cause of Insanity. The cause of Idiocy. How a child develops the power to think. The effect of Language in developing the power to think. How the Reason originates. How the spirit masters the brain. How special talent is developed. Gradation of Mental Power in the Races of Men. Why races sometimes remain stationary from generation to generation. 'How to break the power of ignorance. The importance of shocking the minds of sluggish people. The penalty of living without thinking. The Science of a true Mental Development. How language broadens under the reaction from the spirit. How the body refines under the influence of high grades of thought. Is there a limit to mental development while in the body. How know ledge transcending human attainments can be transmitted to man. As man advances he can better analyze himself. How spirits can help humans to higher thought. Ideas the great force in the spirit spheres. Why each spirit seeks companions of its own grade of mentality. The elevating effect of spirit intercourse.

For sale at this office.

MAQUOKETA, Iowa. July 3, 1882.

Editor of Mind and Matter: Seeing an article in MIND AND MATTER of July 1st, about Judge J. J. Huber of Mechanicsville, Iowa, I would like to say a few words in his favor. The Judge, up to about nine years ago, was a minister of the Christian Gospel; having preached thirty-two years. About that time he was afflicted with neuralgia, in a terrible degree, and on a certain night the spirits came to his bed, and through their power, restored him to perfect health, From that time he espoused the cause of Spiritualism, and has been out-spoken and very radical ever since. He is a man of advanced years, of great ability, sterling qualities, and of a high moral standard. He is so much ahead of us common people that to follow him we would be lost. Surrounding him is a band of high and exalted spirits to-day, (it has been several months since I saw him,) that there is no better medium on earth, especially in healing the sick by laying on of hands, or for developing mediums. He is a man whom to know is to love him. I hope the good spirits will sustain him many years in earthly body, for I know he will do much good.

Very truly yours, Dr. A. B. Dobson.

Spirit Remedies. PORTAGE CITY, Wis., April 12, 1882. Editor of Mind and Matter:

DEAR FRIEND:-My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for seventy-five cents and two 3-cent stamp. Also, any one who will subscribe through me for MIND. AND MATTER for one year, I will send them free. Yours truly, FRANK T. RIPLEY, Horicon, Wis.

Mrs. Mary Eddy Huntoon and Miss Alice M. Warren PROCTORSVILLE, Vt., July 3, M. S. 35.

Editor of Mind and Matter: We have been having a series of very interesting seances here in our neighborhood the past week, with Mrs. Mary Eddy Huntoon, medium, giving us innumerable proofs of the honesty of the medium, and the willingness of our spirit friends to do all in their power to convince us of their presence. The usual number of our friends manifested much as reported in the seances last November. But one sainted sister has entered the "gates of day" since then. Our lamented friend and worker in the vineyard, Mrs. Nellie J. Kenyon, passed to higher life, Feb. 10th, and has manfested her presence to us several times a week ever since, through her chosen medium, Miss Alice M. Warren, of Proctorsville. It was indeed an occasion of rejoicing to see her dear form clothed as in earth life, and watch each well re-

membered graceful motion as she waved her

hands to us, threw us kisses, or clasped them

above her head, or pointed upward. she whispered that she was so sorry Ned (her husband) could not come, and sent her love to him. At each of the three seances she seemed perfectly. joyous and happy; and the last evening she sang in a clear voice, "Pull for the shore." She rapped us answers from the guitar, and did everything she could to convince us it was her own veritable. self. Several spirits wrote their names in a book held above the medium's head while her hands were held. The last evening we had an "extra." George Dix said he would try and give us a dark circle. A table was brought in. Mrs. Huntoon was tied and placed on one side, and Silas Warren (a youth of fourteen who is developing for materialization) was tied and sat at the other side. All then joined hands save Miss Minnie Clark, the violinist. Then all the different instruments were floated in the air and played-all over the room; and the voice of George Dix was often heard. He seemed just full of fun, and whistled and talked a great

book on the table, and "Happy are we to-night," and "We rejoice" was also written by the invisibles. Taken altogether it was a most enjoyable May success always attend you, dear Bro. Roberts, for your noble defence of all good, honest mediums. What a lonely world it would be with every avenue cut off by which to hold intercourse with our clear departed ones, while now it seems that they are only just a little way back from our

deal this evening. He wrote his name in a blank

Over yonder! Bless the angels That have rolled away the stone From the sepulcher of sorrow, And have left us not stone.

Mrs. Huntoon will be at Onset Bay Campmeeting and at Lake Pleasant. She has been holding seances nearly two months at Albany, N. Y., with good success, shaking skepticism to its foundations. May the good work go on.

Truthfully yours,

Mrs. L. O. Weeks.

An Appeal to the Kind-hearted as Liberal Friends of Progress.

During the great flood in the Mississir ley, I was drowned out, lost nearly everything we possessed, including all my outstanding accounts, and after fourteen days of exposure and suffering was taken out, reaching Vicksburg, where I was taken violently sick, and for six weeks confined to my bed; but now I am so far recovered as to attend to some business. My spirit band inform me that plenty of business is in store for me very soon; but we are destitute and without any means of sustaining ourselves (wife and self), until I can make a start.

Now, if some of the liberal souls will aid me by sending whatever amount they feel that they can, I will announce the same in MIND AND MATTER, and carefully keep your name and address and repay you as fast as I can after getting started in business. I do hope you will feel like helping me at once. Of the vast amount of donations from the North, I am told "they are all distributed

and there is nothing for you.' To those responding to this my urgent appeal we will be ever grateful, as it will be the means of placing me in a field of usefulness to others.

Yours in the cause of truth and progress. DR. J. W. WOODWORTH, Healing Medium.

E. V. Wilson Fund-Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hunwho are using him to do much good, and I believe dred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as afore-

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

Lombard is a thriving suburban town, and only 20 miles (one hour ride) from Chicago, on the North Western Railroad. Farm adjoins the town.